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RUSSIA:

OR,

A COMPLEAT

HISTORICAL ACCOUNT

OF

ALL THE NATIONS

WHICH COMPOSE THAT EMPIRE.

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THE THIRD VOLUME.

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SAMOYEDE NATIONS.

SAMOYEDE NATIONS.

THE provinces lying to the weſtward of Mount Oural are in poſſeſſion of the Ruſſian Samoyedes, properly ſo called. So early as the year 1525, the tzar Feodor Ivanovitſch made them his tributaries, long before the ſubjection of the nations of Siberia, who were not conquered till the XVIIth century: but the hiſtory of the Samoyedes, and that of their different branches which have a relation to them, is involved in impenetrable darkneſs; which indeed is the caſe with that of all the people in the north-eaſt parts of Ruſſia. All that the herdſmen of theſe barren deſarts are able to tell of their origin, of the people that have affinity with them, of their migrations, &c. is confined to the narrow and uncertain track of verbal tradition, the accidental preſervation of a number of old ballads, and the legendary tales of their heroes and anceſtors.

Theſe all ſpeak of countries, mountains, rivers, &c. the ſeats of their former abode: but it muſt be confeſſed, that the traditions of ſo ignorant a people, without chronology and without letters, are ſo little connected, and ſo poorly ſupported, that they are hardly to be conſidered as helps to their hiſtory.

They are very attentive, it is true, to the preſervation of their diſtinct races; to continue in their own, and to abſtain, as much as poſſible, from croſſing them by marriage: and, if at any time this happens, it is only the women that go into another tribe or family. They preſerve likewiſe their language and the cuſtoms of their progenitors; but, notwithſtanding all this care, their Ruſſian conquerors found only a ſmall number of this people in their primitive conſtitution. For ſome, even before the arrival of the Ruſſians in Siberia, had quitted the more ſouthern eſtabliſhments, from whence the Tartarian armies had driven them ſo long ago as the XIVth century: others had united for their common defence; and others, in their flight, had ſeparated from their kindred branches.

So

So far from diſtinguiſhing, as they ought, theſe different people, after their ſubmiſſion, according to their origin and tribes, the names of the greateſt part of them were confounded, others corrupted and disfigured, and others had new-invented names impoſed on them in an arbitrary manner. The Tartars gave all the natives of Siberia whom they had ſubdued the name of *Ouſchtaïks* *. The denomination of *Samoyede* and *Oſtiak* is nearly as general among the Ruſſians as that of *Ouſchtaïk* is among the Tartars. The people comprehended under theſe two general names are no ways alike, unleſs it be in reſpect of their northern habitations, and their manner of life: but, as to language, mien, moral character, and behaviour, many of them differ very much from one another. There are eſpecially ſeveral branches of the Oſtiaks that are called *Samoyedes* and *Oſtiak-Samoyedes* in the accounts of theſe people and in the chanceries. The Targhan voloſt on the Ob, according to its own traditions, is of Tartar

* See before, vol. I. p. 173.

origin, and was formerly ſettled at the mouth of the Tobol near the Irtiſch; but as theſe Tartars have been ſince found among the Samoyedes, they are at preſent reckoned a part of that people. The greateſt part of theſe cold and uncultivated deſarts have not hitherto been viſited by any intelligent obſerver; and there are even ſeveral races of which none have been ſeen excepting a few detached individuals that have been accidentally met with in other parts. It is quite natural that the inſpectors and commiſſaries appointed for collecting the tribute among theſe people, ſhould employ themſelves in their proper buſineſs, in traffic, and the acquiſition of perſonal profit, rather than in ſpeculations and inquiries about the hiſtory and manners of the nations among whom they live. Beſides, ſuch men, from being daily accuſtomed to them, perceive nothing remarkable in things that would be peculiarly ſtriking to us.

If we may judge from the agreement of the different dialects of a common language, from the conformity of mien and manners of living,

living, the various people of a common origin with the Samoyedes are the Koïbales, the Matores, the Toubinzes, the Kamatſchinzes, the Karakaſſes, and the Soyetes; beſides the Samoyede branches, properly ſo called, of whom we are now about to ſpeak, ſome races reckoned among the Oſtiaks, and a number of ſmall remnants of the people of Kraſnoyarſk, which have been mentioned among the Tartar nations *. It is probable that theſe different tribes, at the time that their brethren eſcaped into the northern deſarts, ſtuck by their habitations among the victorious Tartars; or they may be the united remains of ſuch as eſcaped the ſword of their conquerors.

* See before, vol. p.

THE SAMOYEDES.

NINETZ, *Nenetſch*, and *Ghoſovo*, are the names the Samoyedes give themſelves. *Ninetz* and *Nenetſch* ſignify beings of the human race; and *Ghoſovo* implies men, or males. If we chuſe to ſeek the derivation of the word *Samoyede* from the Finniſh language, we may find it in the term *Sameandna*, the Finniſh denomination of Lapland*; or from *Sooma*, a marſh, becauſe their deſarts contain marſhes of a great extent. *Samoyedzi*, in the Ruſſian tongue, ſignifies *people that eat one another*. In the antient archives of the chanceries they are called *Siroyedzi*, i. e. *crudiphagi*. Their name, among the Oſtiaks, is *Yeroungho*, and the Tunguſians call them *Dſchaindat*.

The Samoyedes inhabit the coaſts of the Frozen Sea, from the 65th degree of north

* See before, vol. I. p. 4.

latitude

latitude to the ſea ſhore. The European Samoyedes extend from the White Sea, or rather from the river Meſen to Mount Oural; The Aſiatic Samoyedes occupy the countries between Mount Oural and the environs of the Lena to beyond the Yeniſei; thoſe of European Ruſſia live ſeparately; thoſe of Siberia are ſettled partly in the vicinage of the Oſtiaks, or mixed among them. The countries they occupy are marſhy and full of rocks, ſo that from the 67th degree of latitude there are no trees of any kind; and the cold that prevails in theſe climates prevents vegetation to ſuch a point, that even the little bruſh-wood, here and there to be ſeen, dwindles away to nothing as you advance towards the north. Although they do not inhabit Novaya Zemlia *, ſituate over againſt the mouth of the Ob, nevertheleſs to the eaſtward of the Yeniſei, the ſhores along which their little ſettlements extend reach to the 75th degree of north latitude, for which reaſon their vaſt territories are the thinneſt of inhabitants, the coldeſt, the moſt

* Called in the maps Nova Zembla.

barren,

barren, and the moſt wild of any of the known regions of the terreſtrial globe.

The Samoyedes are divided into branches, every one of which is ſub-divided into families. The branches keep carefully ſeparate, having but little relation with the other races of their nation: there are many who are indeed totally ignorant of the exiſtence of the reſt; the dialects of their language muſt therefore naturally be ſuppoſed to differ conſiderably from each other. The Laghe and Vanouta branches, which are both called Obyondires, conſiſt only of 300 families, making their courſes about the rivers Meſen and Petſchora; theſe are therefore the tribes that extend the moſt to the weſt. The Tighondires alſo dwell about the Petſchora. The Gouaritzi have their ſettlements along the ſhore of Waigate's ſtraits. About the mouth of the Ob are the Youraiki, a pretty numerous people, whoſe habitations are between the Ob and the Yeniſei, beginning from Mangaſei. The Tavtzi, a tribe altogether as numerous as the Youraiki, are ſettled

tled between the Yeniſei and the lower part of the Lena. Generally ſpeaking, all the Samoyedes taken together are more numerous than the Oſtiaks, although both the one and the other of them are ſo thinly ſcattered, that they ſeem as if diſperſed and thrown as chance directed, in their immenſe deſerts.

In ſtature the Samoyedes are ſcarcely of a middling height; it being rare to meet with a man of more than five feet, though it muſt at the ſame time be confeſſed, that the ſhorteſt, who are about four feet, are equally ſcarce. They ſeem all of a heap; have ſhort legs, ſmall neck, a large head, flat noſe and face, with the lower part of the face projecting outwards; they have large mouths and ears, little black eyes, but wide eye-lids, ſmall lips, and little feet. Their ſkin is of a deepiſh yellow hue, totally unfurniſhed with hair excepting on the head. The hair of their body grows in very ſmall quantity, and both ſexes take great care to pluck it up by the roots from the very firſt appearance of the marks of puberty. The hair of the head is black, and has the reſemblance

of ſilk. Some of the men preſerve a ſlight trace of a beard.

The women are more agile and even ſhorter than the men, have a more ſlender ſhape, and ſomewhat ſofter features. At the ſame time they are very far from handſome, and a pretty female is as extraordinary as a fine man. Their breaſts are ſmall and flat. They have the catamenia as regularly as other women, notwithſtanding what ſome authors pretend to the contrary, though conſiderably leſs abundant. Their maturity is very early; many of them being mothers at the age of twelve years, and ſometimes even at eleven; they are not however very prolific, and after thirty years of age they ceaſe to bear children. This conſtitution of the women, joined to the ſeverity of the climate, may be the reaſon of the ſhortneſs of ſtature, and the ſcanty population of the Samoyedes, whoſe increaſe has no viſible obſtacle beſides.

Theſe people are more free, more ſavage, and conſequently leſs tractable, than the Oſtiaks, who are accuſtomed to live among the

the Ruſſians. Though ſuperſtitious, they are not deſtitute of natural capacity; they are neither inclined to theft or murder, and the indifference they diſcover towards all the occurrences of life, of whatever kind, amounts to a perfect inſenſibility. Many of them, eſpecially among the women, are ſubject to an aſtoniſhing irritability of the nervous ſyſtem. Whenever they are affrighted, or ſuddenly perceive any ſtriking object, they are altogether beſide themſelves, much in the ſame manner with the Laplanders, deſcribed at the beginning of this work, recovering their ſenſes but by ſlow degrees, and ſuffering an extreme weakneſs and lowneſs of ſpirits for ſome time after theſe ſwoons. There are numbers of them who cannot endure to hear a perſon whiſtle, or to be touched unexpectedly, or even to hear any very moderate noiſe or ſound, without loſing their ſenſes, or being much diſordered. This extreme irritability is common to them with the Oſtiaks, the Tunguſians, the Yakoutes, and all the other people that inhabit the moſt northern regions. Perhaps the reaſon of this phænomenon may be found in the cli-

mate

mate as much as in the ſuperſtitious fancies and extravagances they indulge, and which grow up with them.

Their conſtitution has always been, and ſtill is, that of the infancy of the world. They have never had the leaſt idea of a prince, a ſuperior, or any ſort of magiſtrate, excepting the elders of their branches. Their hiſtorical ballads and ſongs ſerve to perpetuate the memory of ſome of their heroes, whoſe only glory conſiſted in courage and dexterity in the chace. In like manner they preſerve the remembrance of ſuch of the founders of their races as have had a numerous offspring, and of their magical prieſts who have rendered themſelves famous in their time. Since their conqueſts by the Ruſſians, different oſtrogs or little forts have been built in their territory, compoſed of high and cloſe paliſadoes, for the purpoſe of keeping them in order, and of receiving the tribute; and at firſt they were bold enough to oppoſe theſe eſtabliſhments. However, for a long courſe of years, they have paid their tribute habitually in the reſpective

tive places deſtined for that purpoſe; and although they ſhew no other mark of ſubmiſſion, they pay their taxes with great readineſs, without making the leaſt complaint, or diſcovering any indications of repugnance. This tribute, which Peter the Great left to themſelves to proportion, conſiſts of the ſkins of the various quadrupeds of their deſarts. The clemency of the Ruſſian goverment is conſpicuous in the very moderate taxation impoſed on this people.

As herdſmen, exempt from all the common concerns of mankind, they have no ſort of chronology, letters, writing, or inſtruction. After the manner of the Oſtiaks, they denominate the lunations after the phænomena of nature, and according to the different occupations they require. Several of the Samoyede tribes have the cuſtom of imprinting certain figures on their hands; which figures they uſe as ſignatures in their mutual conventions; an effectual ſecurity for the fulfilling of the agreement.

Their

Their winter huts are made half way in the ground, like thoſe of the Oſtiaks, and are ſeldom more than two or three by the ſide of one another. Poles placed ſo as to lean againſt each other, and covered with the ſkins of rein-deers, or bark of birch, make the whole of their compoſition. In ſummer they travel from lake to lake for the purpoſe of fiſhing; and wherever they ſtop for a time, there they build temporary hovels upon the ground, like thoſe of the Tunguſians. As often as they quit their ſtation, they leave the carcaſſes of their huts behind, taking away only the covering: the Tunguſians, whom we ſhall ſoon ſpeak of, have likewiſe the ſame cuſtom. They love to pitch their dwellings in open plains, generally amongſt marſhes, and do not very frequently change their ſtation.

Their houſhold furniture is ſuch as the Oſtiaks uſe, conſiſting of veſſels made of wood, pots, knives, hatchets, and ſledges. In their perambulations they uſe little narrow ſledges, drawn by rein-deer; but the more

more eaſtern Samoyedes uſe dogs for draught, and ſometimes draw the ſledges themſelves.

Hunting, fiſhing, and tending their rein-deer, make the whole of their employment. The two former are the common buſineſs of all, as furniſhing them with the principal part of their ſubſiſtence. For the ſake of hunting, they make migrations alſo in winter. The Gouarizi form themſelves into ſmall parties, and paſs the ſtraits of Waigate over the ice, to ſell their game in Novaya Zemlia, which is habitable even to the Samoyedes. The game, in which their countries moſt abound, and which turns to the moſt account, are the wild rein-deer; it ſupplies them with part of their food, with beds, with cloaths, and with coverings for their huts. Beſides the animals common to Siberia and Ruſſia, the territory of the Samoyedes abounds with white, blue, and black foxes, white bears, and other kinds of profitable animals. If the chace leads them to great diſtances, at various ſpots they make marks in the ſnow or ſand, correſponding with theſe

upon their hands, of which every man has his particular one, which he never alters: by this means their families know the road they have taken, can follow their track, and overtake them. Beſides their dogs, they carry along with them ſnares, traps, a bow and arrows, and a ſpear. The dogs are a ſort of tarriers, very ſtrong, and accuſtomed to hard duty. The Samoyedes are ingenious and dextrous in ſnaring, and for the moſt part are very aſſiduous in hunting.

Fiſhing is as univerſally their employment during the ſummer as the chace is in winter; and they are equally adroit at both.

Generally ſpeaking, the Samoyedes are poor, although almoſt every perſon poſſeſſes ſome rein-deer, and ſome to the amount of 100 or 150 heads. They uſe them inſtead of horſes for riding and for draught; killing none except the oldeſt and the moſt decrepid, or ſuch as have met with ſome accident: ſometimes, however, they cut the

A Samoyede Repast

throat of a healthy beaſt as a victim for ſacrifice. As the uſe of milk and the art of making cheeſe are utterly unknown to them, their rein-deer thrive exceedingly among them.

The labours of the women are much the ſame with thoſe of the Oſtiaks and other circumjacent people. They make the cloaths, tan the ſkins, dry the fiſh, and manage every thing that relates to houſhold œconomy. In the places that produce plenty of nettles, they make thread of their fibres, which they uſe only for ſewing, for fiſhing-nets and cords, but not for linen or any works of the loom.

Excepting dogs, cats, ermines, ſquirrels, and ſnakes, they eat all ſorts of beaſts, birds, and fiſh, without regarding whether they have been ſlain on purpoſe or by accident, or have died of ſome diſeaſe. The dead whales which the ſea from time to time throws up on their ſhores are conſidered as ſo many preſents from heaven, for which they make thankſgivings to the gods, becauſe

one whale is ſufficient to feed a great number of perſons deliciouſly ſeveral days. Their cookery is as ſimple and as ſuperlatively naſty as that of the Oſtiaks can poſſibly be *. Often four, five, or more families have but one kettle in common, in which they dreſs all kinds of victuals without ever cleanſing it. Bread is abſolutely unknown to them, and roots and wild fruits are very ſcarce in their climate, for which reaſon fleſh and fiſh make their daily food, without any variation. They are equally ignorant of the uſe of ſalt, and therefore all their meat is dreſſed with water alone. Not only when they are out at the chace, but often at home, they eat the fleſh of the rein-deer quite raw, as alſo that of fiſh and other animals. The warm blood of an animal juſt killed is to them a peculiar delicacy. Fiſh dried in the air is always eaten raw. They are fond of the chearfulneſs produced by intoxication; and are great lovers of ſmoaking tobacco; and, after the manner of the Oſtiaks and other nations, they eat inebriating muſhrooms †.

* See before, vol. I. p. 188.

† *Agaricus Muſcar*, Linn.

Such

Such as live near to any Ruſſian village go thither to exchange furs for brandy. Generally ſpeaking, the Samoyedes live as poorly and as dirtily as the Oſtiaks; though this does not appear ſo much among the former, who are a little more enlightened, and change their habitations more frequently than the Oſtiaks.

The dreſs of the Samoyedes of the various races is not very different, and is much like that of the Oſtiaks and Yakoutes *. Their ordinary winter habits are made of the ſkin of the rein-deer, fox, and other furs, bordered with a ſort of lace of white ſhaggy dog's ſkin, or of the belly of the wolf. Some make their cloaths of the ſkin on the breaſt of the diver and other aquatic fowl, with the downy ſide outwards. Their garments are wide, and made to lap over the breaſt, being faſtened to the body by a girdle; the body is often dyed of various colours, as well as the ſeams. The ſkirts reach down to the calf of the leg, or ſometimes

* Vol. I. p. 185. and vol. II. p. 395, 396.

only to the knee. Their trouzers are ſhort and narrow. Their ſtockings are long, made like boots, of the rein-deer's ſkin, and tied to the trowzers by thongs. The trowzers and ſtockings are ſometimes made of a ſingle piece, ornamented with borders of fox ſkin and other furs: they tie them below the knee with garters; the weſtern Samoyedes, or thoſe of Archangel, wear braſs buckles to their garters, which they get from Archangel. Linen is unknown to them. Their ſummer cloaths are made of fiſh ſkins, which the women tan very well, as they do alſo all ſorts of peltry. Theſe are open before, and are commonly made in the Yakoute faſhion, that is, quite ſhort and with ſkirts; the ſeams are often prettily wrought, and garniſhed with fringes. In ſummer they go bare-headed; but in winter they wear hoods of ſkin, which ſometimes make a part of the habit, as among the Oſtiaks.

The dreſs of the women differs ſo little from that of the men, that it is ſometimes difficult to diſtinguiſh the ſexes by that means, eſpecially as moſt of the men have no beard

beard at *all*; however, the garments of the women are in general neater, more elegant, and better worked than thoſe of the men: they are alſo ſet off with a multitude of glaſs beads, &c. Married women tie up their hair in two treſſes, which they bring over their ſhoulders upon their boſom; the maidens wear three, which they let fall down their back. As they make their own cloaths, they are generally better dreſſed than the married women, which they could not be if they were obliged to buy them. In ſummer they both go bare-headed, and in winter wear black fur hoods tied under the chin.

The Samoyedes may take as many wives as they can afford to buy, each coſting them from 5 to 20 rein-deer: in general, however, they have but one, ſome two, but none go beyond three. Hence it happens, that ſeveral poor young men are forced to remain ſingle, or to take up with the refuſe of others. They abſtain from making marriages with any of their kindred, but chuſe their wives from other families. As ſoon as the price of the bride is paid, they tie her upon a ſledge,

and carry her to the young man's hut, who is obliged to take her away by force in this manner, as ſhe makes the utmoſt reſiſtance againſt going with him. Their nuptial ceremonies are performed in the ſame manner with thoſe uſed by the Oſtiaks, and, like them, they reward or puniſh the virgin flower, preſerved in bloom, or faded by the touch of wantonneſs *. Huſband and wife are called *non*, woman, and *ghoſova*, man. The Samoyede women are delivered with ſurpriſing facility, almoſt without pain or any accident; the leaſt pain in child-birth cauſes an immediate ſuſpicion that ſhe has had ſome illicit converſation with other men, and therefore is left to ſuffer, for the ſake of extorting a confeſſion of her fault, with the name of her gallants, who, in ſuch a caſe, may ſave themſelves the trouble of any juſtification, as, whether innocent or guilty, they muſt make ſatisfaction to the injured huſband; but theſe reparations conſiſt almoſt always in ſome trifle. They ſeldom give names to their boys under the age of five

* See before, vol. I. p. 193.

years,

years, and the daughters often paſs their lives without any name at all.

According to the opinion of the Samoyede nation, the fair ſex is impure; they therefore treat their wives with the utmoſt contempt, and often with a ſeverity abſolutely inhuman. The women are expoſed to theſe cruelties more than girls, in whoſe behalf nature pleads in the heart of their parents: it is very natural then to imagine, that the repugnance they ſhew towards matrimony proceeds from ſomething more than mere affectation. So long as a woman is capable of bearing children, ſhe may hope for tolerable treatment; but as ſhe advances in age theſe hopes vaniſh. The women never eat in company with their huſbands, but muſt be contented with whatever he leaves. In the huts they have a corner apart, from which they muſt not go; and as the Samoyedes, as well as the Bouraittes (whom we ſhall ſpeak of hereafter), attribute a certain holineſs to the fire, they are not allowed to go round it for fear of profaning it. They are obliged to perfume themſelves over the

burning hair of the rein-deer, as alſo thoſe places where they have ſat, and the utenſils or cloaths they have uſed or touched. In their walks they may not traverſe the path either of the men or the deer, but muſt keep always carefully on one ſide while they load or unload the ſledges, and paſſing under the ſhafts if they want to go on the other ſide, being on no pretence allowed to go round them; not to mention a thouſand other fooleries of the like nature. During the catamenia, and for eight weeks after child-birth, a Samoyede woman is looked upon as an abominable being: at theſe times ſhe is not permitted to touch any victuals, nor to preſent the ſmalleſt thing to a man; ſhe is only ſuffered to eat of ſome game newly taken, &c. This ſeparation is terminated by a ſolemn fumigation made over burning deer's-hair.

They bury their dead near the place where they died. They put on the deceaſed his beſt cloaths, wrap him up in a rein-deer's ſkin, paſs him out of the hut, not by the door, but through a hole made in the ſide on purpoſe,

poſe, and then bury him in a grave, which, although not very deep, coſts a great deal of trouble in the making to people deſtitute of all neceſſary inſtruments, and who conſequently find it an arduous undertaking to dig in the frozen rocky earth. They therefore diſpenſe with this labour during the winter, and content themſelves with covering the dead with a heap of ſnow, that they may bury them in the ſummer, unleſs prevented by the foxes and other beaſts of prey, who very often ſave them this trouble, by eating up the carcaſſes. The dead corpſe being laid in the grave, they cover the head with an iron pot, and place different utenſils by it, eſpecially a bow and arrows. After the interment, a magician is employed in appeaſing the manes of the deceaſed, leſt he ſhould be troubleſome to the living, by croſſing them in the chace, &c. Laſtly, they ſacrifice a rein-deer on the grave, as a mortuary victim, which the company eat upon the ſpot. The rich repeat this ſacrifice at different times afterwards. To pronounce the name of a departed perſon, would diſturb his reſt; for which reaſon they ſpeak

of

of him only by many circumlocutions, and endeavour to forget him as ſoon as they can.

The Samoyedes are pagan Schamanes. Their idols are puppets of wood, or ſometimes ſtones of an extraordinary configuration. Thoſe whoſe habitations join to the Oſtiaks embrace their method of worſhip. Their *tadibs* or prieſts are held in great veneration, and conduct the worſhip paid to both the beneficent and evil deities. As to the people at large, they live, with reſpect to the gods, and to their preſent and future deſtination, in an indifference and careleſſneſs approaching very near to abſolute inſenſibility.

THE

THE KOIBALES.

FOUR hundred and two tributary males are the poor remains of this horde, which was formerly very numerous. The Koibales are divided into fifteen branches. Their ſettlements are towards the upper part of the Yeniſei, above the river Abakan, on both banks of the former, near the Sayane mountains, in the diſtrict of Kraſnoyarſk.

In the features of their faces they reſemble the Samoyedes more than the Tartars; their language is alſo a Samoyede dialect, though mixed with a number of Tartarian terms.

They are for the moſt part wandering herdſmen, having portable huts which they carry with them in their perambulations. Several of them poſſeſs to the amount of a hundred horſes, the ſame number of cows, ſome camels, and a quantity of ſheep; which laſt

laſt are of the long-tailed ſort, but their tails are ſmall and lean. The cattle-feed as they can during the winter, though the Koibales help ſuch as are feeble and ſickly, by taking in the autumn the heaps of hay which the mountain hares * have laid up for their winter proviſion, which they collect in their huts and thence diſtribute to the ſickly cattle. The greateſt part of the Koibales, in imitation of the Ruſſians, cultivate ſome fields with the Ruſſian plough. Such as love agriculture build wooden huts for their habitations, and keep ſome poultry; though in general the people that follow a wandering life care little for poultry. All of them follow hunting, which in their territories is both plentiful and lucrative.

In their furniture, dreſs, food, and manners, they differ but little from the Tartars of Kraſnoyarſk †, among whom and in whoſe vicinage they have their habitations. For faſtening their huts they uſe pieces of

* This animal is called *kilbe* in their language. It is the *Lepus Alpinus* of Profeſſor Pallas.

† See above, vol. I. p. 325—330.

cord

cord made of wild flax*, or the fibres of nettle. The Koibale women wear caps, and their hair in treſſes after the manner of the Mongale women, who will be treated of hereafter.

* The women of this nation are brought to bed upon their knees, and are commonly delivered with ſo much facility, that in three days afterwards they can return to their daily labours.

Formerly the Koibales were the followers of Schamaniſm, but at preſent they are all baptiſed, and abandon more and more their antient ſuperſtition and their Pagan cuſtoms. At preſent they bury all their dead without diſtinction of age: whereas formerly they were accuſtomed to inhume adults only; expoſing the children on trees, and there leaving them to rot like the Beltirians ‡.

* *Linum perenne* Linnæi.

‡ See before, vol. II. p. 377.

A lying-

A lying-in woman is held to be impure for a fortnight, when ſhe is purified by bathing, and perfumed with the ſmoke of a tree called in their language *irven*, which is the *ſabin* of Linnæus.

THE SOYETES.

SOUYOTES or *Soyotes* is likewiſe the name of this people, whom the Ruſſians call *Soyetes*. They dwell in the higher part of the Sayane mountains, towards the Southweſt border of the Lake Baïkall, on the frontiers of Mongalia; ſome Soyetes are likewiſe ſettled beyond theſe frontiers, in the territories of China, ſo that the whole nation cannot be thoroughly known to us. Such as are the declared tributaries of Ruſſia are about as numerous as the Koibales.

The language of the Soyetes, their exterior, and their manner of life, prove that they are related to the Samoyedes; however, here is great reaſon to think them of the ſame origin with the Toubins. At the time of the conqueſt of Siberia, there were among the Toubins one *Knaiſetz Soit*, a warlike prince, who himſelf, perhaps, or one of his deſcendents,

led this people more forward into the mountains; in memory of which they probably took the name of Soyetes, derived from that of their prince.

The Soyetes, both Chineſe and Ruſſian, are poor herdſmen, traverſing uncultivated mountains, and drawing after them miſerable huts, covered with the bark of the birch tree. Some few of them poſſeſs a ſmall number of rein-deer; but with the greateſt part dogs are the favourite animal. They live ſolely by the chace, fiſhing, and on wild roots: and their whole method of living is miſerable and dirty.

They are all pagan Schamanes; and differ in no reſpect from the Koibales and the Matores as to dreſs, ceremonies and national manners; we may therefore refer what remains to be ſaid of them to the account of the next people.

THE

THE MATORES.

MATI, and *Mator Aimak*, are the names by which they call themſelves. At the time that the Ruſſians made themſelves maſters of Siberia they were ſettled in the diſtrict they occupy at preſent, near the Sayane mountains, on the right bank of the Yeniſei, along the river Touba, above the Tabakanſkoi oſtrog. They were then in ſubjection to the khan of the Golden Horde*. In the year 1609, they were for the firſt time rendered tributary to Ruſſia. Afterwards they fell ſometimes under the dominion of the Kirguiſians, and ſometimes under that of the Soongarians. By theſe frequent changes, and by the attempts they made from time to time to ſet themſelves at liberty, the branch of the Matores, which at the beginning of the ſeventeenth century was in but a weak ſtate,

* See before, vol. II. p. 7.

was now almoſt deſtroyed. In the numbering made in 1760, only thirty tributary males were regiſtered; and ſince that time the ſmall-pox has diminiſhed them to ſuch a degree, that in 1772 there remained but ten tributary males, or ten families. This poor remnant, however, carefully attend to prevent their race from expiring, notwithſtanding their families are diſperſed. The language, features, antient cuſtoms, manner of life, and idolatry of the Matores, make them ſo like the Soyetes, that we muſt ſet them down, as well as the latter, for a Samoyede branch, and at the ſame time for a Soyetan race.

The Matores are herdſmen, very poor, and live without tillage or agriculture. Their portable huts are compoſed of poles leaning againſt each other, and covered with bark of birch; in the winter they put under that a quantity of dried herbs. The entrance to their huts is always, according to an ancient cuſtom, towards the eaſt.

Their little herds are not ſufficient for their ſupport, and the chace principally ſupplies the

the deficiency. During the ſummer they live chiefly on onions, wild lilies, and other roots of ſpontaneous growth, which the Tartars of Siberia feed on.

For more than thirty years the Matores have been all baptized. In the time of their paganiſm, they had the cuſtom, like the Beltirians, of tying their dead between two planks, and ſo expoſing them on trees, where they left them to rot in the air.

THE TOUBINZES.

BEFORE the Ruſſians were in poſſeſſion of Siberia, the Toubinzes formed a numerous and warlike Samoyede race, who had ſettlements on the eaſtern ſide of the Yeniſei, in the environs of the river Touba, to which this nation has given its name. By the diſaſters of war they have been diſperſed among ſeveral Samoyede and Tartar people, and a great part of the nation has periſhed by arms. There is ſtill ſubſiſting a Toubinziſan family amongſt the Katſchintzian tartars *; it is but ſmall; and, although very careful to perpetuate its race, is not at preſent diſtinguiſhable either by its language, manner of life, or any other remarkable peculiarity.

* Mentioned before, under the name of the Toubinſkoi Aïmak.

THE

THE KAMATSCHINZES.

KAMASCHES alſo, as well as *Kamatſchinzes*, is the name of this people. In the year 1629 they were made tributary to Ruſſia, and then led a rambling life between the Kan and the Mana, two rivers in the diſtrict of Kraſnoyarſk, which fall into the right bank of the Yeniſei. It is probable that the appellation of this nation is a compound of the names of theſe two rivers, the *Kan* and the *Mana*. At preſent their habitations are in the neighbourhood of Kanſk and Abakanſk, two oſtrogs, ſituated one on the Yeniſei, and the other on the Kan. Even at the time that they ſubmitted to Ruſſia, they were only a ſcanty people, or rather the remains of ſome antient nation.

The Kamatſchinzes are at preſent inferior in number to the Koïbales; but are like them in all other reſpects, ſpeaking the ſame language,

having the ſame features, uſing the ſame dreſs and cuſtoms, and rival them in the naſtineſs of their manner of living. They are ſtill of the Schamane paganiſm; their khans, or idolatrous prieſts and magicians, are held in great veneration, and the people implicitly follow their dictates.

THE KARAKASSIANS

MAKE a part of thoſe ſmall remnants of the different people comprehended under the name of the nations of Kraſnoyarſk, related to the Samoyedes. This people has been formed perhaps by a company of fugitives during the troubles of war. All that we know of them for certain is, that the hiſtory of the conqueſt of Siberia does not ſpeak of them as a people of any note. This race is at preſent taxed only at the rate of 22 heads of families.

The Karakaſſians exerciſe paſturage along the river Taſſeva, which falls into the upper part of the Toungouſka. Their country is high and pretty mountainous, and they are dependent on the commandant of the Oudinſkoi oſtrog. Their Yaſiak, or tribute, is valued in current coin; but they are, moreover, obliged to ſerve as Koracks on the frontiers of Mongalia.

Their

Their language is a Samoyede dialect, leſs corrupted than thoſe of ſeveral other branches ſprung from the Samoyedes.

The Karakaſſians are ſo extremely poor, that, excepting a ſmall number of rein-deer, they are in poſſeſſion of no one thing in the world of any value. Their yourtes, or hovels, are compoſed of carcaſes of poles covered with the ſkins of beaſts. Their cloaths are made of different ſkins, after the faſhion of thoſe of the Samoyedes. Inſtead of ſtockings, they wrap their legs and feet in the bark of a certain tree*. In winter they wear fur hoods, and in ſummer the men go bareheaded; but the women wear ſmall hats, prettily enough made of reeds matted, ſomething like the ſtraw hats worn amongſt us.

In winter they live entirely by the chace; in the ſummer wild roots and fiſh are all their food. For procuring theſe they commonly

* Called in the Ruſſian language *ſchimoloſt*. The *Lonicera Pyrenaica* of Linnæus.

quit

quit their ſtation every three days during ſummer, to look out for the lakes moſt abundant in fiſh, and whoſe banks are the moſt productive of roots.

They are indeed all baptized; but they preſerve their antient ſuperſtition of Schamaniſm more obſtinately than many other converted Siberians. At preſent they have neither idols nor magical prieſts. Each perſon ſeparately worſhips the ſun or the firmament, making vows to them with the deepeſt and moſt devout ſighs, at the ſame time offering the head and heart of a bear, or ſome other beaſt killed in the chace. They lay theſe offerings on a piece of the bark of a tree, lift them up towards the ſun, ardently beſeeching him to hear their prayers, to ſupply their neceſſities, and to be propitious to their vows. After this invocation they eat the offering. The Karakaſſians, as well as other people of Siberia, have a great veneration for high mountains and great rivers; inſomuch, that, whenever they approach them, they give them an offering of tobacco, a branch of a tree brought with them for that purpoſe, a thong

a thong of leather, or ſome other trifle. They accompany theſe offerings with numberleſs bows and proſtrations before the rivers and mountains, which their ſuperſtition has taught them to revere.

At preſent they bury their dead; but formerly they barely laid them on the ground, or placed them on ſcaffoldings of poles, or on trees, where they left them a prey to corruption, or to wild beaſts and carnivorous birds. The head of the corpſe was always directed towards the eaſt, and the whole carcaſe covered with little boughs of trees. Thoſe only were burnt who had been in a particular manner dear to their nation or family.

VARIOUS NATIONS WHOSE ORIGIN IS MIXED AND UNCERTAIN.

DIFFERENT races of wandering Oſtiaks of the lower part of the Yeniſei are ſettled among the Samoyedes and in their neighbourhood. Their habitations commence about the upper part of the Toungouſka. They are uſually confounded with the Oſtiaks of the river Ob *, whom they very much reſemble as to manner of life; though they ſpeak a language totally different from that of the Oſtiaks, and all the other Siberian languages. On this account they are looked upon, with reaſon, to be branches of a particular people, although we can trace no marks of their origin either among the Oſtiaks themſelves, or in the hiſtory of theſe countries. Among the tribes that are called Tartars of Kraſnoyarſk †, the Aſanes, the Kotoetzes, and the

* See vol. I. p. 174.

† See vol. II. p. 325.

Arinzes, ſpeak the ſame language with thoſe we are treating of, though the dialects of theſe three people differ conſiderably. It is therefore certain that they are not of Tartarian origin; ſince, ſurrounded by Tartars, and living after their manner, they ought neceſſarily in that caſe to ſpeak the Tartarian language likewiſe. It is probable, that they are the mixed remains of the Oſtiaks of the Yeniſei, or troops ſeparated from them; we may therefore reduce them to the claſs of the Oſtiaks.

THE OSTIAKS OF THE YENISEI.

WHEN, at the commencement of the ſeventeenth century, the Ruſſian conquerors had penetrated as far as the Yeniſei, theſe Oſtiaks were in poſſeſſion of the deſarts they ſtill occupy along both the banks of the Yeniſei, and the different rivers that fall into it, from the upper part of the Toungouſka to what is called the Lower Toungouſka, much farther down than Mañgaſei. Their habitations were even then in the neighbourhood of the Samoyedes, amongſt whom they were in a manner mixed. In the year 1608, they not only ſubmitted to Ruſſia, but their princes Ourmouk and Namak lent all poſſible aſſiſtance to the conquerors to effect the ſubmiſſion of the people ſettled higher up on the Yeniſei, as well as various other eaſtern nations in the neighbourhood of the Oſtiaks.

They

They divide themſelves into different voloſts and antient families. The Kaſſoeſka and Symſka voloſts are ſettled on the left bank of the Yeniſei, from the Ket, which, taking a northern courſe, falls into the Ob. Theſe two tribes take their names from the rivers Kaſs and Sym. The Inbatzki and Poumpokolki voloſts have the greateſt part of their ſettlements on the right ſide of the Yeniſei. The Natzki voloſt has been long ſince incorporated with that of Poumpokol, which was the moſt numerous before. The author could find no means of knowing exactly the number of families that compoſe theſe colonies; but from their appearance, and the great extent of territory they occupy, the Oſtiaks of the Yeniſei cannot be very numerous. In the year 1731, the ſmall-pox made its appearance among them for the firſt time, and committed great havoc, ſo that the greateſt part of their number periſhed; the ſame calamity hath returned ſeveral times ſince: but, living as they do, totally exempt from cares, upon the ſimpleſt food, and in a cloſe conformity to nature, they have

have always multiplied very faſt, and are reckoned at preſent nearly as numerous as before the epocha of the ſmall-pox.

Their deſarts make a part of thoſe of the Samoyedes; and are conſequently extremely wild, cold, and barren. Their wants and reſources are the ſame with thoſe of the Samoyedes and the Ao-Yareis, or the people of the Ob; particularly with the latter, whom they imitate in the conſtruction of their huts, and in tranſplanting them as occaſion requires; they dreſs like them, follow the ſame occupations, eat the ſame food, obſerve the ſame manners and cuſtoms, hold the ſame ſuperſtitious practices and opinions, and purſue in general the ſame manner of life; we may, therefore, refer the reader to what has been ſaid on the ſubject of the Samoyedes and Oſtiaks of the Ob*. Thoſe of the Yeniſei keep a ſmall ſtock of rein-deer, and ſubſiſt upon all kinds of game, beaſts and birds, with the fiſh, roots and wild fruits which their deſarts ſupply. They pay their tax in peltry; and

* Vol I. p. 173. et ſeq.

every bow is taxed as with the Oſtiaks of the Ob. From time immemorial ſome of the Oſtiaks of the Yeniſei have been ſmiths, and caſt their iron as the Abinzes do*. They make houſhold utenſils and inſtruments of hunting, ſometimes tolerably well. This art has procured ſome of their races the name of *Kouſnetzkaia voloſti*, or the voloſts of ſmiths. There are ſtill ſeveral of theſe among them.

Vol. II. p. 360.

THE

THE ARINZES.

ARINI or *Arinzi* is the appellation they give themſelves. The Tartars call them *Ara oulouſs* or *Ari*, like the Votiaks. This name ſeems derived from the Tartarian word *ara*, which ſignifies *afar off*; or, accord ing to Strahlenberg, *a waſp*. It is probable, that this people loſt their original denomination during the troubles of war.

Under the Tartarian empire the Arinzes formed a conſiderable race, and were in poſſeſſion of the left or weſtern bank of the Yeniſei, from the mouth of the Katſcha, where afterwards the city of Kraſnoyarſk was built, quite to the cataracts which at preſent form the frontiers of the provïnce of Yeniſeiſk. The natives, in thoſe remoter times, gave the name of *Kem* to the river now called *Yeniſei*; at preſent the Kem is another river near the town of Yeniſeiſk. The ſeverity of the Tar-

tarian government, and, more than that, the frequent invaſions of the Kirguiſians, had diminiſhed the Arinzes to ſuch a degree, that Toutka, their prince, reigned over no more than about 250 families, when he declared himſelf tributary to Ruſſia in the year 1608. In 1630, the Arinzes joined with the Veſloffs, a voloſt of Oſtiaks of the Yeniſei who bore the name of their prince Veſlia; after this union they went over to the Kirguiſians, but that revolt occaſioned the deſtruction of great numbers. Several others diſperſed themſelves various ways during the quarrels between the Kirguiſians and Altun khan, chief of the Golden Horde; and others fled to the Katſchinzes *, and took wives among them. So that at preſent there only remains a feeble offspring of the race of Arinzes, formerly ſo famous; who, nevertheleſs, keep their habitations together in the territory of the Katſchinzes, and live under the command of an elder of their own nation.

The Yarinzian, Bouktyinzian, and Kardinian Aimaki are three races that dwell in the

* See before, vol. II. p. 327.

neighbour-

neighbourhood of the Arinzes; the former containing 30, the ſecond 29, and the third 16 bows, or taxable males. Theſe three colonies bear ſo great a reſemblance to the Arinzes, that it is impoſſible not to admit the origin of their anceſtors to be the ſame; and the baſchlik of the Arinzes is their common chieftain. In the chancery of the voyevode of Kraſnoyarſk the name of *Yarinſki voloſt* is given indifferently to them all.

Their national tongue is a dialect that varies very much from that of the Oſtiaks of the Yeniſei, and ſtill more from thoſe of Poumpokol. At preſent they ſpeak the Katſchinzian dialect of the Tartarian language. In the year 1735, when Mr. Miller and the elder Gmelin viſited the borders of the Yeniſei, there was only one man left who ſpoke the Arinzian language, of whom Mr. Miller made uſe to increaſe his vocabulary. And, in 1740, when thoſe two laborious travellers returned into the eaſtern Siberia, this man was dead, and the Arinzian language had expired with him.

The Arinzes, and the families of the voloſt of the Yarins, who are all united together, live exactly in the ſame manner as the Katſchinzes, only poorer. They have a ſmall number of horſes, but no other kind of cattle whatever; for which reaſon they live chiefly by hunting, and on wild roots. Their tribute is paid in furs.

All the Yarinſkian voloſt profeſs chriſtianity, but they are as ignorant of its doctrines as the converted Tartars*; and their ſuperſtition is as abſurd as poſſible. Their anceſtors were of the pagan Schamaniſm; and Meſſerſchmidt† in his MS. journal relates, that they buried their dead with their arms depoſited by them, that they ſacrificed a horſe at the tomb, eating the fleſh, and hanging up the ſkin over the ſepulchre. An oath is reckoned among them, even at this day, a terrible thing. He that takes one is placed between

* Vol. II. p. 60.

† This intelligent man travelled eight years together in Siberia, and had learned the Mongal and Tangoute languages.

a hind or female deer and a dog; and, as a proof of his innocence, he muſt bite the head of a bear. However, they do not ſuffer a perſon, who has been under the neceſſity of expurgating himſelf in ſo dreadful a manner, to remain among them: he is ſent into exile, and muſt fix his abode wherever the hind purſued by the dog ſtops her flight. A lying-in woman is obliged to bathe three times within the firſt ſeven days after her delivery; and before ſhe is permitted to have any intercourſe with her huſband, he fumigates her copiouſly with the ſmoke of a ſort of mugwort*, an herb ſacred to their idols. They have ſeveral other ridiculous cuſtoms of a ſimilar nature, which we paſs over in ſilence.

Artemiſia.

THE ASANES,

OR *Aſſanes*, have experienced the ſame cataſtrophe as the Arinzes, and their conſtitution is the ſame. It is without reaſon that they are commonly called Aſanian Tartars, and reckoned among the Tartars of Kraſnoyarſk. Theſe Aſanes were formerly a numerous and warlike race; but the ſame calamities which diſperſed the Arinzes were ſo fatal to the Aſanes, that there remain of them no more than about 10 or 12 families.

Theſe remains of a people, threatened with a total extinction, have maintained themſelves in the ſettlements of their anceſtors on the Ouſolka, a river which falls into the Taſſeva, uniting its waters with the Toungouſka, which falls into the Yeniſei. They are under the command of an elder, take great care not to ſeparate, and live very poorly after

after the manner of the Tartars of Kraſnoyarſk.

The language of the Aſanes is a dialect very different from that of the Oſtiaks of the Yeniſei and the Arinzes; but it is no longer ſpoken, and a Tartar dialect ſupplies the place of it. Meſſrs. Miller and Gmelin in their journey met with no more than two or three people who ſpoke the Aſanian tongue; and it is probable that by this time it is entirely loſt. The vocabularies, which Mr. Miller has collected with ſo much trouble, preſerve it in part, and ſhew that it has an affinity with the Arinzian.

THE KOTOFTZES.

WHEN the Kotoftzes were rendered tributary to Ruſſia in the year 1628, they were only a feeble colony, who, after having experienced the ſame revolutions with the Arinzes and the Aſanes, were even at that time conſiderably diminiſhed. In our days they are much more ſo; however they exceed in number the remains of the Arinzes and the Aſanes taken together, whereby their own language is hitherto preſerved, which is a Poumpokolo-Oſtiak dialect, with many variations, and differs much from thoſe of the Arinzes and the Aſanes: a ſufficient proof that it is without reaſon that the Kotoftzes have been reckoned amongſt the Tartars of Kraſnoyarſk.

They exerciſe paſturage along the eaſtern coaſt of the Yeniſei, between the Abakanskoi Oſtrog and the Kanskoi Oſtrog, in the neighbourhood

bourhood of the Katſchinzes, whom they reſemble in every thing except the difference their greater poverty occaſions. Their country is mountainous, and covered with foreſts, which makes it very favourable to the chace, eſpecially that of martens, which are very fine, and much ſought after under the name of martens of Kansk. It is with theſe they pay their yaſſak or tribute at the Kanskoi Oſtrog.

Only a ſmall number of them are baptized; and, if we except a few ceremonies which they cannot avoid, at the birth of their children, their marriages, and funerals, the Chriſtian Kotoftzes are ſcarcely diſtinguiſhable from their heathen brethren by any thing but the wearing of ſhirts, which the latter do not. All of them are extremely addicted to ſloth, and are dirty and filthy to an incredible degree, as well in their perſons as their food and dreſs, their habitations and their whole manner of living. Their ſkin habits, which they wear next their bodies, ſwarm with vermin, and ſeem glued to their ſkin with filth.

The

The pagan Kotoftzes have rarely more than one wife; their poverty may be the reaſon of their having no more. Their manner of ſleeping in the winter ſeaſon is very remarkable: they lie down in couples round the fire, in ſuch ſort that their heads are diametrically oppoſite, and the feet of one under the arms of the other; and in this attitude, without ſeparating, they turn about at a ſingle ſpring, to change the ſituation of both at once.

MANDSHOUR NATIONS.

THESE nations are compoſed of Mandſhours properly ſo called, and Tunguſians who are ſprung from the ſame ſtock, as their language, figure, cuſtoms, and traditions plainly demonſtrate. They both together occupy vaſt deſarts in eaſtern Siberia and the northern Mongalia. They are ſtill very numerous; and the proper Mandſhours are powerful enough, for one of the antient familes of their princes is in hereditary poſſeſſion of the throne of China.

At the beginning of the ſeventeenth century before the arrival of the Ruſſians the Mandſhours were in poſſeſſion of all Dauria or eaſtern Siberia, from the lake Baïkal to the mountains of Mongalia; and were maſters at the ſame time of all the environs of the rivers Amur, Schilka, and Argoun, as well as thoſe of the Sega, the Schingal, the Naoum,

oum, &c. rivers which fall into the Amur. In theſe early times the Mandſhours ſuffered much from the frequent irruptions of the Bouraittes of Mongalia, who advanced conſiderably towards the weſt. The race of the Daurians then had its ſettlements on the river Selenga, and the upper part of the Amur; and the Doutſcheris occupied the countries between the rivers Argoun and Schilka. The branch of the Atſchares dwelt towards the middle of the Amur, and along the Sega, the Naoum, and ſeveral other ſmall rivers which on both ſides fall into the Amur. Different oulouſſes of the Ghiliak branch were ſettled near the mouth of the Amur, on the ſhores of the eaſtern ocean, and in the neighbouring iſles, particularly in Sagalim, a very conſiderable iſland oppoſite the mouth of the Amur.

The Mandſhours of Dauria retired towards the South-eaſt before the arrival of the Ruſſians; ſome went to China, and others ſettled in the borders of the Amur. It was there that theſe latter united to make what ſtand they could againſt the Ruſſians; and to this end

end threw up intrenchments and redoubts of earth, to which the preſent Chineſe towns, A'youn and Albaſin, owe their origin. The former is ſituated on the right bank of the Argoun, below the mouth of the Sega, and the latter is on the oppoſite ſide of that river, above the mouth of the Sega. They gave theſe two towns the names of their princes, Tolga and Albaſa, calling the former Tolguin and the other Albaſin. Towards the middle of the ſeventeenth century, when the Ruſſians made their firſt expedition towards the Amur, the Daurians and the Doutſcherians were the ſubjects of Bogdo-khan, emperor of China, who, as he was of the Mandſhour nation, favoured their flight and defended their cauſe. The Ghiliaks and other Mandſhours lived in a ſtate of independence, and conſented, without reſiſtance, to be vaſſals of Ruſſia. Many Daurians and Doutſcherians followed their example; but, by order of Bogdo khan, the greateſt number of theſe latter were tranſplanted into the provinces bordering on China, eſpecially in the environs of the river Naoum; and this migration conſiderably depopulated

populated the parts contiguous to the Amur. Bogdo khan afterwards endeavoured to render himſelf maſter of that river, which was then entirely under the dominion of Ruſſia; and, at the peace of Neroſchinsk, it was ceded to him, together with all the Mandſhours tributary to Ruſſia. At preſent the natural frontiers of the two empires are formed by the Stannovoi Gr:bet, a chain of mountains, which, coming from Dauria towards the eaſt and north eaſt, ſtretch towards the eaſtern ocean, among the different rivers that fall into the Lena aud the Amur. The various tribes who make their perambulations over the frontier mountains, are compoſed of Tunguſians, and not of Mandſhours; ſome pay their tribute in Ruſſia, and ſome in China; others are independent, and pay no tribute to either of theſe powers.

The different Mandſhour branches do not follow the ſame manner of life. Several of them, for example the Atſchares, live as many of the Tunguſians do, by fiſhing alone. Theſe Atſchares roam about the borders of the Natki, a river that falls into the right bank

bank of the Amur. Their baggage is drawn by dogs on their journies. It is ſaid, that there are Ghiliaks who uſe tame bears in drawing their ſledges. Some have no other occupation than the care of the rein-deer, and others only follow the chace; but the greateſt part of the Mandſhours are huſbandmen.

The antient conſtitution of the Daurian Mandſhours was very ſimple, and almoſt a ſtate of nature. According to ſome MS. accounts of them; as well as from the national traditions of Dauria, they dwelt in plain fixed huts, diſtributed into villages and families; yet always ready to change their ſtation to ſeek elſewhere the neceſſaries of life, or for other advantages of ſituation. They lived in peace with all their neighbours, and in harmony with each other; they took great care of their flocks, were laborious huſbandmen, and ſeveral of them worked the mines of their country.

They tilled their fields after the manner of the Bougharians *, by digging them into

* See vol. II. p. 135.

beds, like a garden, ſeparated by very deep furrows, ſurrounded by ditches for the conveniency of watering. They gave the preference to the banks of ſome river for this purpoſe, both on account of the humidity of the ſoil, and the facility of obtaining water. The veſtiges of ſeveral of theſe Mandſhour fields are ſtill to be traced along the banks of the different rivers of Dauria, and eſpecially on the Bargouſin, and the rivers that fall into it. Theſe countries, according to the forementioned manuſcripts, were formerly occupied by the Bargouts, a Mandſhour nation.

Several of the Daurians applied themſelves diligently, and with ſucceſs, to working mines and the fuſion of metals: and all over the country we meet with frequent proofs of theſe works having been undertaken by the antient Mandſhour Daurians. The preſent mines in the confines of the Argoun are very famous, and known by the name of the mines of Nertſchinſk, producing gold, ſilver, and lead; ſeveral others, partly abandoned, and partly worked at preſent, are only continuations of thoſe of the antient people. It is probable that the old metallurgic works,

and

and the heaps of ſcoria found in the Sayan mountains, are left by the Daurians or other Mandſhours; and the treaſures found in the old tombs along the Abakan* ſeem to be the produce of thoſe rich mines. Wherever they diſcovered ore they built a furnace for melting it, as may be ſeen by the heaps of ſcoria found always about the antient mines, however inconſiderable. Their works were but ſmall, and confined to copper and iron, as appears by the ſcoria. The mines themſelves were not carried to a great depth. Their furnaces muſt have been very ſmall; they were of the ſame form with thoſe ſtill uſed by the Ruſſian ſmiths in the eaſtern Siberia for the caſting of iron. Theſe Ruſſians, having diſcovered here and there ſome antient furnaces, imitated them; and thus their uſe has been ſpread over the neighbouring parts. They are in the form of a cube, about a fathom in diameter, and the heat is excited by hand bellows.

The Mandſhour Durians tributary to Ruſſia were pagan Schamans; and thoſe that live

* See before, vol. II. p. 326.

about the river Amur are ſo at preſent. They bury their dead; and the numberleſs tombs ſtill diſcovered about the environs of the Argoun, the Schilka, the Ingoda, the Onon, and many other ſmall rivers that fall into it, ſufficiently ſhew in how much reſpect the memory of the dead was held by this people. Some of theſe tombs are ſingle and apart from any others; but moſt commonly a number of them are found together. They are uſually from five to eight feet in length, three or four feet broad, and about ſix feet in depth. In ſome of them are found bones, and ſmall pieces of ruſty iron, which were perhaps the ornaments of their arms; gold and ſilver are never met with as in the tombs of the Yeniſei*, for which reaſon nobody takes the trouble to ranſack them. They are for the moſt part full of earth; and ſome are at the ſame time covered with gravel and free-ſtone. They are level with the earth, and form long ſquares diſpoſed from eaſt to weſt, ſurrounded with great pieces of granite, lying about ſix or eight inches above the ſurface of the earth. At the eaſtern ex-

* See before, vol. II. p. 326.

tremity

tremity is commonly a piece of rough granite, either flat, or in form of a column about two feet high. Theſe kind of monuments are placed in the middle of ſeveral of theſe ſepulchres. It is to be obſerved, that granite is the common ſtone of theſe countries.

THE TUNGUSIANS.

THE Tunguſians call themſelves *Euveues* and *Euveuinkis*; becauſe they pretend that one *Euveuen* was the founder of their nation. They ſometimes alſo uſe the terms *Donki*, a *man*, and *Boyé*, a *male*, which denomination obtains among many other Siberian nations. The Oſtiaks of the Yeniſei, the Tartars, and the Ruſſians, call them Tunguſi; derived perhaps from *Donki*, or rather from *Tongon*, the title of the princes of this nation: by this latter ſuppoſition the term Tunguſians would ſignify a people under the government of Tongons. *Tungus*, in the Tartarian language, ſignifies a *hog*; and it is very poſſible that theſe proud and haughty Tartars might give the name of hogs to the Tunguſians, to expreſs their naſtineſs, and the contempt they had for them. The Mandſhours give the Tunguſians the name of *Solomi*, and ſometimes that of *Orontſchons*:

ſolom

ſolom ſignifies *one that knows how to handle the bow*; and *orontſchon*, a *man that keeps reindeer*; for *oron* is a rein-deer in their language. The Mongals and the Bouraittes call them *Gham Nogon*, or *Solon*. The Tunguſians give the following names to their neighbours: They call the Mandſhours *Mondſhouris*, the Mongals *Mongo*; *Terguczin* is the appellation they give to the Chineſe, and *Lota* to the Ruſſians.

Their deſarts extend from the weſt eaſtward from the Yeniſei beyond the Lena, as far as the Amur and the Eaſtern Ocean. From the ſouth northward they inhabit the country between the 53d and 65th degree of north latitude; they therefore neither reach the frontiers of Soongaria, nor the coaſts of the Frozen Sea. As the Tunguſians are a very mild and peaceable people, they tolerate a variety of other nations in their immenſe deſarts; and in ſeveral of their diſtricts are Oſtiaks, Samoyedes, and particularly Yakouts. The Chineſe Tunguſians perambulate about the river Amur, and among the Mandſhours. Their country, ex-

cepting the environs of the Amur, is much like that of the Yakouts; the ſoil is for the moſt part marſhy, interſperſt with mountains and foreſts; and the climate is ſo cold and ſevere, that it is but in very few places that they are able to clear and cultivate the land in the European manner.

The Oſtiaks of the Yeniſei were the firſt who gave the Ruſſians any notices of the Tunguſians; and the firſt expedition againſt them was undertaken in 1607, with a detachment of Coſacks, collected for that purpoſe at the town of Mangaſei. At that time many Tunguſian tribes were under the dominion of the Bouraittes of Mongalia. The Tunguſians, finding themſelves attacked by the Ruſſians, diſcovered more bravery than moſt of the other Siberians; and, notwithſtanding they were defeated ſeveral times, they kept themſelves in their habitations. After their ſubmiſſion, they revolted at different times; and, in 1640, thoſe of the Lena attacked the commiſſaries for receiving the tribute, and tore off their beards. Thoſe on the weſtern ſhore of the lake

lake Baïkal did not ſubmit to the crown of Ruſſia till the year 1643; and thoſe of the eaſtern ſhore and the environs of the river Vitim held out till 1657.

The Tunguſians, after the manner of the Orientals, divide themſelves into antient races, every race being compoſed of ſeveral diſtinguiſhed families. Each *tagoun*, or notable family, derives its origin from ſome founder, celebrated either for his wiſdom, valour, or ſtrength, or by his numerous family, and the quantity of his cattle. Theſe families bear the name of their founders; and the individuals look upon themſelves as relations of the ſame family, and ſprung from the ſame blood. Several of theſe original families find a relationſhip between their reſpective founders; and this diſtant affinity forms the different races. Thoſe that are able to prove their origin in a direct line from ſome founder, form the Tunguſian nobility, whom they call *Oterikan*. It is from amongſt this nobility that they chuſe the *darcugas*, or chiefs of the antient families; and in defect of ſuch they are taken from the richeſt and moſt

moſt enlightened of the people. Formerly ſeveral families united for the election of a *Saïſan*, or common chief; and one of theſe Saïſans was choſen prince over the whole race, with the title of Tongon or Toyon, who was nearly the ſame in dignity with the khans of the Tartar hordes. At preſent the government of Ruſſia confirms their *darougas*, their *ſaïſans*, and their *toyons*; but there are now only a ſmall number of the two latter chiefs of the nation. Theſe races, with their chiefs, are diſtributed, without regard to national families, according to the various diſtricts, oſtrogs, and offices appointed by the ſovereign, for their better government, and for receiving the tribute.

According to the numbering and diſtribution made in 1766, ſixteen Tunguſian races, comprehending 1291 bows, or tributary males, were found depending on the government of Yakoutzk. The diſtrict of Ogotſk contained 27 races, conſiſting of 1862 bows. The Oſtrogs of Koutſchidaï, of Baount, and Bargouſin, with the offices of the upper Angara, comprehended 13 races, compoſed of 1025 bows.

bows. Theſe oſtrogs and offices are all in the environs of the Baïkal towards the north-eaſt, under the inſpection of the upravitel, or Ruſſian bailiff of Bargouſin. Fifteen Tunguſian races rove about the mountains of Nertſchinſk, which abound in metals; and about the rivers Ingoda, Onon, Schilka, and Argoun, as far as the Amur: the Doulegatian race is the neareſt to this laſt-mentioned river. Knez * Kantimorof, a baptized Mongal, is their *taïſcha*, or common chieftain, and has his reſidence near the Ingoda. His people are taxed at the rate of 4341 males. Eight races of 290 bows of other Daurian Tunguſians depend on the Telembinſkoi Oſtrog; and five races of 239 bows, on the Yeravinſkoi Oſtrog. Four races of 242 males belong to Olekma. The upper and lower *ſimovies*, or tax-offices of Vilouï, preſide over ten races of 870 bows. Eight races of 595 bows are under the three offices eſtabliſhed on the Maya, a river that falls into the Lena. Five Lamoutan races, ſettled on the coaſt of the Eaſtern ocean, conſiſting of 397 males, de-

* Or prince.

pend

pend on the Oſtrogs of the Kolyma. All theſe different tribes are in the government of Irkoutzk. There are beſides ſix races ſettled along the Toungouſka, taxed at the rate of 200 heads, who pay their tribute at Yeniſeiſk and Mangaſei, and conſequently make part of the government of Tobolſk.

Different ſmall tribes or detached families of Tunguſians roam beyond their own deſarts into the neighbouring territories, to the amount of about 1700 yourtes or families; and, if we may believe the account of the Tunguſians themſelves, there are ſtill other numerous races that exerciſe paſturage in the mountains in the environs of the ſources of the Angara, and are not yet on the roll of tributary Tunguſians. Thoſe who dwell about the Amur, among the mountains, and along the river Ouda, are not yet taxed at all, or the numeration of them has been made by gueſs. From all theſe particulars we may conclude that the Tunguſians form one of the moſt numerous nations of Siberia, conſidering that we muſt multiply the number of taxed males by 3 to comprehend

comprehend their women and children; likewiſe that there are great numbers not yet regiſtered in the tax-books, and that we take no account of the Chineſe Tunguſians.

The Tunguſians are of a middling ſtature; a very tall or a very ſhort man being equally rare among them. They are well made, and of a good mien. The features of their face are not ſo flat as thoſe of the Kalmouks; they have a freſh complexion, ſmall ſharp eyes, a ſmall thin noſe, black lank hair, very little beard, and many of them none at all. Their voice is ſomewhat hoarſe; their ſight and hearing of an acuteneſs and delicacy almoſt incredible: but, on the contrary, their organs of touch and ſmell are conſiderably more blunt than ours. Their young children have an air altogether Kalmouk. The women while young are well made, and of an agreeable figure, very lively, but modeſt: the old women, on the contrary, are ugly to a frightful degree, all over wrinkles, ſmoke and filth of various kinds, with eyes as red as fire. One ſeldom meets with a hoary-headed Tunguſian; they

are,

are, even in the moſt advanced age, vigorous, full of vivacity, neither decrepid nor infirm, holding themſelves to the laſt hour of life ſo upright, that a ſtranger could never take them to be old.

They are of a very ſanguine conſtitution, frank, and always appear to be what they really are. Lying ſeems to them the abſurdeſt thing in the world, which prevents their being either ſuſpicious or neceſſitated to accompany their affirmations by oaths or ſolemn proteſtations. Theft and fraud are held ſo infamous, that no one will endure the ſmalleſt reproach of that kind; the moment ſuch is offered, he demands ſatisfaction of his adverſary, challenges him to fight, and they immediately proceed to diſcharge arrows at one another. Content with the indiſpenſable accommodations of life, theſe people are far above the want of others; they preſerve the manners and cuſtoms of their anceſtors, never forming any earneſt deſire, nor conceiving any ſcheme of novelty. They feel no diſquietude about the morrow, but chearfully divide the laſt morſel with the

firſt comer, and the gaiety of the converſation is never diminiſhed by the indigence of the hoſt. They are never dejected, even though they have paſſed ſeveral days without eating. Marriage is the only act of their lives in which they look forward to futurity; and in this connection they are generally happy; for, indifferent to all the world, they are neither delicate in love, nor inclined to libertiniſm. They are attentive, diligent, and have capacity enough for matters within their ſphere of action. They learn foreign languages with eaſe, are alert on horſe-back, good hunters, and dextrous at the bow. They are acquainted with every tree and ſtone * within the circuit of their uſual perambulations. They diſcover the tracks of the game by the compreſſion of the graſs or moſs, and even by marks on the ground, though ſo light that no other perſon could diſtinguiſh them. When they ap-

* This is certainly not to be underſtood literally; but they can deſcribe a courſe of ſeveral hundred verſts by the configurations of the trees and ſtones they met with, and can enable others to take the ſame route by ſuch deſcriptions.

point

point a rendezvous at any place, they point out the ſpot with ſo much exactneſs that it never fails. If this method of deſcription is not ſufficient, they draw with their finger a topographical chart of it in the ſand or the ſnow. Their indifference, which borders upon inſenſibility, forms a ſtriking contraſt with that rage into which the mereſt trifles can tranſport them. They are ſo reſolute, that, for the ſlighteſt offence, they fight their adverſaries with arrows; and great numbers actually periſh in theſe duels. Others are always ready to attack the bear wherever they meet him, without any arms except their arrows and a pike; yet theſe people ſo brave can nevertheleſs ſuffer extreme indigence, wounds, loſs of friends and fortune, with the coldeſt indifference. They ſeldom dwell in ſociety, and go ſingly to the fiſhery or chace. Their perambulations are performed in ſmall troops; and, when they happen to meet in their vaſt deſarts, they feel no ſocial pleaſure; when they ſeparate, it is without the leaſt regret. The rich, among the Tunguſians, as every where elſe, have a greater number of wants and cares,

cares, and are leſs generous and liberal, than the reſt: however, they are all very ready to pay the tribute for ſuch infirm old men as are no longer able to go to the chace.

The Tunguſian language is a dialect of the Mandſhome, which is flexible, ſonorous, and eaſy to pronounce, having a great number of ſounds extremely agreeable to the ear. It contains but few letters, and is written from the top of the page to the bottom in characters more eaſily drawn than written; but the Tunguſians ſubject to Ruſſia have neither ſchools nor writing. Their learning is confined to the narrow circle of their traditions, and the concerns of their conſtitution. They reckon from one to ten, and then by tens, as the Europeans do. They have a ſummer year and a winter year, although they calculate not at all by years. They reckon by the epochas of the payment of the *yaſſak*, or tax; he that has paid the tax thirty times is aged thirty years of ſummer and thirty years of winter, and is therefore 60 years old. Two of theſe half-years taken together comprehend thirteen *bega*, or months; each

month bearing the name of ſome ſeaſon or annual period of nature, as *Ilkoun*, the month of flowers; *Irin*, that of fruits, &c. The names of theſe months, however, are not the ſame throughout the whole nation, but differ according to the different manner of living of the various tribes that compoſe it. *Touani angani* is the firſt day of the ſummer year; *towani angani* is the firſt day of the winter year; but they hold no feſtival on either day.

The office of their *darougas* is to preſerve good order, and to decide in ſmaller differences. Diſputes of importance ought to be litigated before the commiſſioners for the reception of tribute, but the contending parties chuſe rather to fight it out with arrows, or to ſubmit the affair to the arbitration of their countrymen; who, they are aſſured, will always conſult the ancient cuſtoms of the nation and natural equity. It is therefore very rare that a Tunguſian appeals to a magiſtrate, to be judged by laws he never knew, and to ſubmit to puniſhments unuſual in his nation. Accordingly there is not a ſingle Tunguſian amongſt all the criminals employed in the mines

mines of Nertſchintzk. Their *koutſchiguera*, or duel with arrows, was formerly fought only in the preſence of the elders, who marked out the ſpot, ſettled the diſtance of the combatants, and gave the ſignal for letting fly. At preſent public duelling is utterly forbid; for which reaſon numbers diſappear, without any one being able to tell what is become of them.

Valdeyak, or manſlaughter, is not capital among the Tunguſians, when it has been occaſioned by ſome antecedent quarrel. The ſlayer is however whipped, and obliged to maintain the family of the deceaſed: he undergoes no reproaches on account of the affair; but on the contrary is conſidered as a brave and courageous man for it. If two people quarrel and fight it out, they both receive the *idogatſchigans** on the naked back. A certain number of ſtrokes is the puniſhment of a *yeramin*, or thief, who is alſo obliged to reſtore the

* A puniſhment reſembling the batogues of the Ruſſians, inflicted by two men who beat the criminal on the back with ſticks.

things ſtolen, and remains covered with ignominy all the reſt of his life. In irregular amours only the men are puniſhed. The gallant is obliged to purchaſe his fair one at a certain ſum; and in caſe he refuſes to do ſo, he is handſomely regaled with the *idogatſchigans*. If a man in mean circumſtances deflowers a girl that is either rich or handſome, he is in danger of being ſhot to death by her relations. Married people are allowed full liberty to ſettle all their differences by fighting; and the wife is as much entitled to exert and enjoy the prerogatives of the ſtrongeſt, as the huſband; however, if either of the combatants receive a wound, the author of it is publicly beaten. If a married couple find that they cannot live peaceably together, they ſeparate without much trouble. The Tunguſian women are not ſcrupulouſly exact on the ſubject of conjugal fidelity, nor are the huſbands leſs given to libertiniſm; therefore theſe ſort of gallantries are mutually ſuffered to paſs without much notice. The women are almoſt always alone; and how can they prevent the unexpected viſits of ſtray-hunters, who come to cook a bit of meat on their hearth? From motives of complaiſance,

they

they are obliged to invite them to take part in the fortune of the chace; and then, as neither men nor women pique themſelves on their delicacy, the other arrangements are quite natural. If, however, the huſband ſhould think theſe viſits rather too frequent, he very politely gives up his wife to her gallant, and takes another out of his family. This ſort of exchange, which they call *danira*, is very frequently made.

All accidental marks and defects of the body, as well as too great an abundance of hair about the natural parts of the women, are attributed to the influence of devils: and, although this latter pretended monſtroſity happens very rarely to the Tunguſian fair ſex, they are nevertheleſs the cauſe of many divorces, which it is the buſineſs of the elders to pronounce, after examination.

In all matters of litigation where the truth is hardly to be come at, recourſe is had to the *adakatſchan*, or oath, of which there are three kinds. The leaſt ſolemn of the three is thus adminiſtered: The accuſed perſon takes a knife in

his hand, which he brandiſhes towards the ſun, and pronounces theſe words; *If I am guilty, may the ſun ſend diſeaſes into my bowels as mortal as a ſtab with this knife would be!* The method of taking the oath of the ſecond degree of importance is thus: The criminal is obliged to climb up one of the mountains eſteemed ſacred*, repeating as he mounts, *May I die if I be guilty!* or, as he ſhall be injoined, *May I loſe my children and my cattle!*— or, *I renounce for ever all ſucceſs in hunting and fiſhing if I am guilty.* But the moſt dreadful of all their oaths is when the perſon accuſed is made to drink ſome of the blood of a dog, whoſe throat being cut he is impaled near a fire, burnt, or his fleſh ſcattered about piecemeal; ſaying thus; *I ſpeak the truth; and that is as true as it is that I drink this blood. If I lye, let me periſh, burn, or be dried up like this dog.*

The *deleour*, or tribute, of the Tunguſians of Siberia conſiſts of a pair of marten ſkins

* Of this ſort are the rocks of the Schamans on the eaſtern ſide of the lake Baikal, in the neighbourhood of which is a hot mineral ſpring, near the river Freliga.

for

for every taxable male, each ſkin being valued at a ruble. We muſt here, however, except the races of Telembinſk, who, inſtead of tribute, are allowed to ſerve as Koſaks on the frontiers of Wongalia. They are at liberty either to furniſh rein-deer ſkins or other furs, to the value of two rubles, or to ſell the furs themſelves, and pay the tax in current money. The valuation of the furs is made by ſworn appraiſers. Every race is anſwerable for the tax impoſed on it, diſtributing the proportions to individuals at pleaſure. Such young men as have been ſucceſsful in the chace, contribute for the poor, the old, and the infirm. At the opening of the ſpring ſeaſon the darougas carry the deleour to the commiſſaries of the different oſtrogs, or other offices for receiving it, which on this occaſion are guarded by koſaks. The commiſſaries have it in their power to gain conſiderably by their poſts, if they treat the Tunguſians with ſincerity and kindneſs. For inſtance, if the ſum appointed be not complete, and the commiſſary have good nature enough to make up the deficiency from his own purſe, he is ſure at the next payment to receive all he has advanced

for him, with great intereſt, in a preſent of good and beautiful furs. Thus do theſe half ſavage people repay the confidence placed in their probity. The furs of theſe deſarts are very valuable, eſpecially the martens from about the Upper Angara. Whenever the Tunguſians have had a ſucceſsful chace, they pay their tribute with great chearfulneſs and generoſity, and even exceed both in quantity and quality what they are obliged to.

All the Tunguſians of Siberia are under the dominion of Ruſſia, and are all herdſmen. As ſome of them live in foreſts, while others prefer the open deſarts, they may be divided into Tunguſians of the foreſts, and Tunguſians of the deſarts. The Tunguſians of the foreſts may, relatively to their manner of life, be ſubdivided into Tunguſians with rein-deer, Tunguſians of the chace, and Tunguſians of the fiſhery. The Tunguſians of the deſarts follow paſturage, and poſſeſs horſes, cows, ſheep, &c.

They are divided in general into *Konniyes*, or Tunguſians who have horſes; *Ole'niyes*, or Tunguſians

Tunguſians with rein-deer; and *Sabatſchyis*, or Tunguſians with dogs. The Tunguſians of the chace and of the fiſhery are comprized in the laſt claſs. Theſe denominations do not ſo much denote the different people, as they diſtinguiſh the different conſtitutions and ways of living of the people who compoſe this nation.

The Tunguſians with rein-deer are a wandering people, and in winter as well as ſummer travel with their flocks through the foreſts on the mountains of Dauria, about the country near the lake Bavunt, in the parts adjacent to the town of Oghotzk, and along ſun dry rivers which run into the lower Lena The Laplanders, the Samoyedes, and theſe Tunguſians are perhaps the only people on earth, who know how to be contented with only what is neceſſary; for the rein-deer alone furniſh them with every requiſite of life; and as they know no other wants but thoſe which nature cannot diſpenſe with, they find in thoſe quadrupeds every requiſite for ſubſiſtence; the fleſh, the cheeſe, and the milk of the rein-deer are their food; their ſkins

ſupply

ſupply them with cloathing, beds, and covering to their huts; of the bones and horns they make different tools and houſhold utenſils; the nerves ſerve for thread to ſew with, &c. Theſe animals likewiſe carry them, and draw them in ſledges; in ſhort, the rein-deer conſtitute the whole of their poſſeſſions, their goods, and their riches; ſome have flocks conſiſting of a thouſand, and more; the pooreſt have about twenty. They find their own food both in ſummer and winter, excepting when they fatten them, or when they are put to ſledges; then they give them a few handfulls of moſs. In winter theſe Tunguſians often go to great diſtances from their huts and flocks, in purſuit of their game, and to ſearch for places moſt favourable for the chace.

The Tunguſians of the chace differ in nothing from thoſe of the fiſhery; for in ſummer fiſhing is the occupation of both, and in winter hunting; which obliges them to be on one inceſſant journey, ſeldom remaining in the ſame place longer than three days. They go in large bodies; yet when they traverſe the woods in their immenſe wilds, one would

would imagine they were diſtinct families, for they live almoſt intirely ſeparate; when by chance they meet in theſe wilderneſſes, they ſometimes aſſociate for a few days, then part without any ceremony, and aſſociate with other families they meet in their route. They are exceedingly poor; their weapons for hunting and fiſhing, their cloathing, their huts, and their dogs, are all their wealth. There are few families whoſe fortunes exceed three or five roubles, were they to ſell all they have, including, not their ſhirt, for they have none, but all the cloaths they have on, the furs they have laid up only excepted. But their poverty gives them no concern; they have few wants, and of courſe fewer cares. They have at the moſt but ten rein-deer which are tame; of theſe they take great care, and milk them as ſeldom as poſſible. Theſe animals are uſed to carry old men and children, and to convey goods. When they have a river to paſs, the rein-deer and the dogs ſwim over of themſelves; they never forſake them, although they meet with numbers of wild rein-deer, and even though purſued by dogs and carnivorous animals, which often

happens. The ſaddle which the Tunguſians uſe is ſmall, made of the hide of the reindeer, and covered with fur: theſe creatures are ſo gentle as to be guided by the hand, or by mere words alone; but moſtly by a ſmall rein faſtened to their horns.

Theſe Tunguſians of the chace in ſummer paſs from one lake or river to another, changing their fiſhing places, and in that ſeaſon they never hunt but at their leiſure. To every race is appropriated a *boa*, or diſtrict to fiſh in; and while this is their occupation, they are not ſo diſperſed as when hunting. Their *ycous* are ſmall wherries made of a very light wood, and covered with birch bark, ſo well ſewed together that the water cannot penetrate it. Theſe boats are ſomewhat flat at the bottom; the two extremities terminate in a point. They are of various lengths; ſome very long.

The breadth above meaſures from one foot and a half to two feet and a half; there are ſome which weigh no more than thirty pounds; the largeſt not above fifty; and

yet they are ſtout enough to carry four or five men, who in theſe tickliſh veſſels croſs the moſt rapid rivers, cruize in their large lakes, and venture at great diſtances from ſhore on the Baïkal. Their oars are made with a kind of ſhovel at each end, with which they alternately ſtrike the water. They have no kind of nets to fiſh with, but catch the fiſh with a hook, which they call *kéronki:* theſe hooks they tie to the ſide of the boat, the other end being in the water, and ſo row about. The hook is an iron fork with three hooked prongs, three inches long, and an inch diſtant one from the other; it is faſtened to a line about the length of a fathom. Their method of fiſhing is this: they go in the night-time to the ſteep ſandy parts of the ſhore, and having lighted ſome deal chips, they lie down on their faces to watch the fiſh; others let their boats go as chance directs. They are ſo expert at this work, that the fiſh which they once ſee ſeldom eſcapes the hook. In autumn, when the ſalmon * leave the lake Baïkal to aſcend the rivers,

* *Salmo gregarius.*

they

they have platted twigs, which they put in the water near the ſhore, in a ſlanting direction, themſelves remaining in the water near the ſnares, to throw on ſhore the fiſh, which come in great quantities; and ſo many at a time come on theſe twigs, that they have only to take them in their hands, and caſt them on ſhore.

Their methods of hunting are more various. They make uſe of the bow, the arrow, and the pike, which they call *Bor*, *Louki*, and *Guidda*. They lay ſnares, ſuch as the running-knot, the gin, but moſtly the bent bow, which ſhoots the arrow of itſelf, when the prey touches the bait; the trained dogs are of great ſervice to them. It is dangerous to venture into their foreſts without a Tunguſian guide, to whom the marks where there are ſnares laid are known, which are almoſt imperceptible, being only ſmall branches of trees. As theſe people commonly go alone, and are exceedingly bold, they oftentimes periſh by different accidents, either by a fall from ſome high cliff, or a great ſtone, with which theſe mountains are covered,

vered, and which, being quite looſe, are ready to fall with the leaſt motion, and cruſhes their legs; others are carried away by the rapidity of the ſtreams, and loſt; others are devoured by wild beaſts, &c. When one of theſe wretches happens to break a leg, or to be caught between two rocks in ſuch a manner that he cannot diſengage himſelf, he lingers till hunger puts an end to him, or an inflammation from his bruiſes, without one hope left, ſave that ſome wild beaſt may come and more quickly put an end to his ſufferings. When a Tunguſian has been fortunate in the chace, or fiſhery, he gets ſome rein-deer, and changes his manner of life; and a Tunguſian with rein-deer, impoveriſhed by a reverſe of fortune, turns huntſman, or fiſherman, and becomes a Tunguſian with dogs; but neither ever forſake their mountains and foreſts to ſettle in the open plains; ſo innate is the love of hunting, that they always prefer it to the eaſy life of a ſhepherd.

The Tunguſian ſhepherds, or Tunguſians of the plains, moſtly inhabit the country of Dauria,

Dauria, near the rivers Onon, Argoun, Bargouſin, &c. Their flocks conſiſt of cows, ſheep, goats, camels, and horſes; the laſt are their chief riches. All their œconomy and manners of life, their huts, &c. are exactly the ſame with thoſe of the Bouraittes, whoſe imitators they are. Before the expeditions of the Ruſſians into theſe parts, they were ſettled in the neighbourhood of the Bouraittes, and led a ſhepherd's life; but they never become ſo wealthy as the Bouraittes: for a Tunguſian who has a thouſand horſes, five hundred cows, two thouſand ſheep, a hundred goats, and about fifty camels, is a prodigy among them, while among the Bouraittes (whom we ſhall ſpeak of hereafter) he would be a man of but middling wealth. When a Tunguſian ſhepherd has met with misfortunes, he goes into the ſervice of one of his countrymen, or of a Ruſſian, and is ſatisfied with a bare ſubſiſtance and the payment of his tribute for him.

The blackſmith's buſineſs is the only occupation among them; and this is carried on on ſo ſmall a ſcale, that a hammer, anvil, pinchers, file, and bellows,

lows, weigh all together with a ſmall bag of charcoal, ſcarce twenty pounds, ſo that a Tunguſian blackſmith can carry his whole workſhop and all his materials under his arm. They get their iron and tools from the Coſſacs who gather the tribute in exchange for furs. Their bellows are made of the ſkins of ſea-dogs, and are like our bellows. When a blackſmith has a mind to fix his portable ſhop, he heaps up ſome large ſtones for a forge, makes a nozzle for his bellows of ſome clay, and, ſitting down, forms out of plates of iron, much better than might be expected, different tools, ſuch as ſmall ſpades to dig roots up with, points for arrows, cutting tools, inſtruments to break brick with, pikes, and idols.

The women are employed in nurſing of children, cooking, and houſewifery in general. They dry the fiſh, tan hides, dye, and make their cloaths. They are likewiſe well acquainted with the manner of preparing the Inaktatſchi and the Netſchaugh, or the furs and ſhammy leather, the latter of which articles anſwers exceeding well. They likewiſe

prepare, ſkins of large eel-powts, and other fiſh, as well as the Oſtiaks of the Ob. But they particularly excell in ſtaining ſkins, eſpecially the hair of white goats, and all white hair; their ſeams and embroidery are very prettily worked with goats' and other hair, and thread made of the nerves of different beaſts.

The *Arans* or huts, and the furniture belonging to the Tunguſians of the chace are as ſimple as their manners. They form a cone of twenty poles, each about two fathoms in heighth, faſtened at their junction with hooks, and covering a ſpace of ground from two fathoms to two and a half in diameter. The inſide is covered with the bark of birch-tree, boiled and ſewed together like pieces of linen. To adorn this curious tapeſtry, and to make it more laſting, they fringe it with ſlips of the ſame bark, as with ſo many ribbands. The hearth is in the middle of the hut, the top of the cone being open for the ſmoak to paſs through. They leave a ſpace between two poles for an entry, and a piece of bark tapeſtry hangs before

before it, for a door, fixed in ſuch a manner that you may either put it aſide or take it up. When they leave any place, they likewiſe leave their huts, only taking the bark away with them. Theſe huts look pretty enough, but one may imagine, in ſuch a climate, are not the beſt protection againſt the rigour of winter; they always, therefore, when that ſeaſon approaches, remove under ſome hill to ſhelter themſelves from the piercing wind; and in ſummer ſo near the water, that a ſtranger would be afraid to lodge there, from the probability of an inundation.

A ſmall copper or iron kettle, ſeveral veſſels of wood, bark or birch, leathern bottles, a cradle, a kind of ſcates to carry them over the ſnow, ſledges drawn by dogs, ſmall ſpades to dig up roots, a hatchet, a boat, weapons for hunting and fiſhing, and their arms, are all the goods they have. Their wardrobes are boxes covered with ſkin and adorned with embroidery. The ſpades they uſe to dig up roots are about a foot and a half long, a little bent, and armed with iron only at the end. Their *omko*, or cradles, are boxes about

eight inches in height, made of the bark of birch-tree, and lined with ſkins, without any covering; at one end the bottom and the ſide form an obtuſe angle ſomething like an arm-chair, in which the children are ſupported by a back-board, through which a hole is made to prevent them from hurting their heads. They hang a ſmall iron idol over the child's head, as a tutelary genius. Every cradle has a leather ſtrap, by which they carry them on their backs, or by which it is ſuſpended in the hut, or on ſome tree, and even to the ſaddle, when they are on the road.

The huts and furniture of the Tunguſian ſhepherds are partly the ſame with thoſe of the Bouraittians, and partly, particularly the furniture, with thoſe of the people we have juſt been ſpeaking of.

The Tunguſian dreſs is much in the Yakoute * faſhion, and is almoſt entirely different from the greateſt part of the other oriental nations. Their furs or ſkin habits, which they wear next to the ſkin, their ſhort breeches, their ſtockings, or rather long boots of fur or ſkin, are exactly the ſame with thoſe

* See vol. II. p. 394.

Of

of the Yakoutes; but the Tunguſian cloaths are generally cloſer and ſhorter than the Yakoutes, and inſtead of ornamenting their ſtockings with white and black fur, they fringe them with embroidery and glaſs beads. They faſten their breeches with a ſtring which runs through the waiſtband, and to which is tied in the front a ſmall leathern apron about ſeven or eight inches long; this apron is cut into a great many ſlits, ſomething like threads of fringe; ſome have theſe fringes only at the bottom. The waiſtcoat does not cloſe entirely at the breaſt, and faſtens with ſtrings, they are therefore obliged, in order to defend themſelves from the cold, to wear a kind of breaſt-plate; it is very neatly ornamented with glaſs beads, and covered with long dyed hair or goat's ſkin; the breadth above is four inches, and ſeven or eight below; it deſcends as low as the ſtomach, and hangs from the neck by a ſtring; in ſummer they make no uſe of this breaſt-plate. Superſtitious people, and thoſe who affect an appearance of devotion, wear at their breaſt an iron idol repreſenting the figure of a man, beaſt, or bird, and theſe they think a protection, and a ſecurity for good luck, &c.

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in winter they wear them upon the breaſt-plate juſt deſcribed. In ſummer they moſtly have breeches and ſtockings made of the ſkin of eelpowts and other fiſh. In winter they put on buſkins which reach to the calf of the leg, made of the ſkin of white rein-deer and elks, the ſole of ſmoaked leather. Their winter cloaths are not larger than the cloſe-coats which they wear in ſummer, of ſhammy leather; they are made moſtly of the ſkin of white rein-deer, or ſome other ſkin, the fur turned outwards. They like their cloaths to be eaſy, and to give them a ſavage appearance, and therefore always have a trimming of hair two or three inches broad; many of them have large tufts of black, white, and red hair, fifteen or ſixteen inches in length, faſtened at their hips, and are fond of ſeeing them float in the air. In ſummer they go with their heads bare; in winter they wear very ſtrange caps; they flea the head of a hind or ſome other animal, leaving the horns if they are ſmall, and ears, which they make a point of ſetting up; others wear caps made of ſkin like leather caps, and if the hair is turned inwards the outſide is ornamented

 with

with ſeveral rows of glaſs beads and embroidery. The hunting Tunguſians tie their hair at the nape of the neck cloſe to the head, and ſo let it hang looſe on their back; in the place where the hair is tied they have a bunch of beads. The rein-deer Tunguſians if their hair is not very long let it hang without tying. Many among them have, like the Americans, Greenlanders, and ſeveral other nations, their faces marked on the cheeks, forehead, and chin with ſmall blue dots in irregular figures, lines, ſemicircles, &c. This is with them eſteemed a great beauty, and vanity makes parents imprint marks on their children from the age of ſix to ten; they draw under the epidermis a thread covered with the crock of a kettle, mixed with ſpittle. This operation at firſt cauſes violent inflammations, but leaves behind blue marks in the ſkin, which are indelible. In the preſent age theſe marks are thought to proceed from vanity and pride, in former they were emblems of heroiſm, as Herodotus remarks of the Thracians. To drive the flies away in ſummer they hang over their

ſhoulder a bunch of horſe-hair, and every one carries about them the ſoft ſhining ſkin taken from the head of a drake, with which they wipe from their eyes the ſmall flies, which are very troubleſome and numerous.

The dreſs of the women is in every reſpect the ſame with that of the men, and they are equally neglectful of neatneſs. Neither is there any difference between the dreſs of married and unmarried women. For the moſt part it is rather longer and leſs ſcanty, and commonly more elegant than that of the men. Some wear about the neck a ſtring of beads, which covers part of the boſom; others, after the Yakoute faſhion, tie to their cloaths ſeveral bunches of beads. In ſummer you may ſee ſome whoſe cloaths are entirely made of fiſh-ſkin. The Tunguſian women are exceedingly induſtrious in every thing reſpecting their dreſs; and they ſew and embroider much better than might be expected from a wandering people. The youth of both ſexes when well clad make a handſome appearance, and their eaſy carriage, open and chearful countenance, lively and eaſy manners, ſet them off

to

to great advantages. The Schaman prieſts and prieſteſſes when performing their idolatrous ceremonies are dreſſed in a very ſingular manner.

The Tunguſian ſhepherds, or Tunguſians with horſes, live better than the others, and dreſs more luxuriouſly, exactly after the Bouraittian faſhion. They follow the example of the Mongales in ſhaving their heads, except the top, where they let the hair grow, and braid it into a treſs.

They are not nice in their food, but eat all kinds of animals, carnivorous beaſts, weaſels, mice *; in ſhort every thing, even dead carcaſes provided they are not too much putrified; all ſorts of birds and fiſh, but not ſerpents, lizards, frogs, inſects, or worms. The vegetable kingdom furniſhes them with all ſorts of herbs, ſome kinds of berries, and wild leeks, onions of various ſorts, lilies, and other

* This is that kind of mouſe which profeſſor Pallas calls Mus œconomicus.

bulbs

bulbs *; beſides a great quantity of different roots, of which they find great heaps in the ſubterranean magazines of the mice of this country.

The proviſion the hunting Tunguſians lay up for the winter, beſides what they get by daily hunting, conſiſts of fiſh frozen, dried, or ſmoaked, different kinds of fleſh prepared in the ſame manner, and wild berries frozen. The Tunguſians with rein-deer, beſides all this, have cheeſe. Their ſtore-houſes are pits dug under ground, or ſmall huts like pigeon-houſes built upon trees which are cut down to within two fathom of the ground, out of the reach of wild beaſts.

Their manner of dreſſing victuals is plain but nauſeous, for though they do not eat raw fleſh, they boil it in water alone without ſalt, or put it on a wooden ſpit to roaſt, which they do by turning it in the very fire. Their *Sillo* is a diſh made of fleſh and wild roots

* *Lilium martagon & pomponium, polygonum viviparum, ſanguiſorba.*

mixed

mixed. *Schiloukta* is a kind of pudding, the preparation of which is exceeding ſimple; they turn the gut of ſome animal, fill it with blood, and, without giving themſelves the trouble of cleaning it, boil it. Their *Nimmi* is a pudding made of blood and minced gut. They eat the fat and ſuet as they are, and without any ſalt. *Tali* and *Tokéomi* are meat and fiſh ſmoaked or dried, and eaten without being boiled. But the moſt nauſeous and diſguſtful of their diſhes are the *Silama* and *Oedéghal*; theſe are the after-births of women, which when roaſted is called *Silama*, when boiled *Oedéghal*. This loathſome ſtuff is a delicacy for the father; the woman herſelf taſtes of it, and none but their beſt friends are invited to partake of it. The Koſaks, who come to gather the tribute, ſometimes bring meal in exchange for furs, and thoſe who can afford to procure ſome make their ſoups of it.

Water is their common drink; in the ſpring they get the *Diſoulga*, or ſap of birch trees. The *Schilla* or broth and fiſh ſoup is much in vogue with them; they make infuſions of a herb

herb peculiar to their country *, of roſe leaves, green gooſeberry leaves, and even of the rind of cedar fruit; theſe infuſions they uſe inſtead of tea. In ſummer they chew *Niouta*, the gum of the larch tree, to keep their mouths moiſt. Tobacco is the only thing they can intoxicate themſelves with, but as they make uſe of the ſmall Chineſe pipes, and mix another herb with it much milder †, they are never inebriated, but paſs their lives in a continual ſtate of ſobriety, unacquainted with that gaiety which chears ſo many other parts of the globe. Thoſe who live about Oghotzk and the more northern Tunguſians uſe *Moughamor*, or an intoxicating muſhroom ‡, the juice of which enlivens the ſpirits, as was remarked of the Oſtiaks and the Yakoutes ||. The Tunguſian ſhepherds and thoſe who have a great number of rein-deer drink ſour milk and brandy made of ſour milk diſtilled. The ſtills they make uſe

* *Rhododendrum Dauricum.*

† *Politrichum.*

‡ *Agaricus Muſcar.* Linn. It is pretended that even the urine of thoſe who uſe it is intoxicating, and that there are ſome who drink it for that purpoſe.

|| See vol. II. p. 394.

of

of are the ſame with thoſe uſed in Ruſſia. They put the ſour milk into a pot, over which they place a wooden cylinder; in the middle of this cylinder is a board full of holes, the ſurface of which has ſeveral grooves inclined towards an opening on the ſide of the cylinder, the top of which is covered with a piece of felt; they ſtick ſome clay at the part where it joins to the pot, to prevent evaporation. The ſpirituous vapours which the heat cauſes to aſcend through the holes of the diaphragm ſettles in the grooves, and runs through a funnel applied to the opening on the ſide into ſome convenient vaſe placed there to receive it.

Their ſocial correſpondence is far from being conſtrained; they are not great talkers, but what they ſay comes from the heart, and is honeſt. Their diſpoſition is good, always chearful and contented, and not eaſily to be provoked. They never beg one of another, but aſk for what they would have, and where it is in their power to comply they never refuſe: a refuſal therefore cauſes not the leaſt uneaſineſs. Delicacy of ſentiment and a refinement

finement of feeling they are ſtrangers to; yet, though cold in appearance, it is in their nature to be warm in their attachments. When they meet after many years abſence, it is without any emotion, they hardly ſalute each other; and when they ſeparate, ſeldom take leave; to this is to be aſcribed the little ſenſibility this ſavage nation of ſolitary hunters diſcover on hearing of the misfortunes or death of their deareſt friends; but thoſe who are far advanced in years, and have long been friends, when they meet after a long ſeparation, fly into each other's arms with ſuch tranſport, that they change colour: and ſo much moved ſome have been at ſuch a meeting, that they have become black in the face; and in this extaſy of joy they ſometimes even kiſs. The Tunguſian women have far more ſenſibility than the men; a woman is miſerable at the death of her huſband; and young widows are frequently with difficulty prevented from killing themſelves in deſpair. Their fondling names are *Niki*, *Outa*, *Amenikan*, *Omimikan*, and *Kattoun*; that is, *my friend*, *my child*, *my little papa*, *my little mama*, *my good old man*, *my lord*. The terms

terms of reproach moſt commonly uſed are *Bouni* and *Tſchilkour*; that is, *thief* or *devil*, and *accurſed*.

If you make them a preſent, they hardly thank you; but though ſo unpolite, they are exceedingly grateful, often accompanying their friends on their journies for ſeveral days; nay, ſo far do they carry their gratitude, that they will, at their own expence, procure certain pleaſures for their friends, which, according to their notion, conſtitute the chief good.

They can faſt for whole days; but at times they chuſe to atone fully for paſt faſtings. They have no fixed time for meals, but eat when they are hungry, and take their repaſts on the ground ſitting on their heels. Every one who comes is welcome even to the laſt morſel. They do not pray either before or after meals.

The country warms with a number of troubleſome flies*; from which great inconvenience they defend themſelves with the fly-flapper before deſcribed; but as this is not always ſufficient, they carry ſmall cenſers about with them full of charcoal, on which

* *Conops irritans* Linnæi.

they burn ſome rotten wood: theſe they hang over their ſhoulder, or at their breaſt, according as the wind is, and as their occupation permits. The ſmoak indeed protects them from the flies, but it likewiſe has its inconvenience: it makes them quite yellow, and ſcents their cloaths in ſuch a manner, that they are to be ſmelt at a great diſtance.

It has been already obſerved that cleanlineſs is not one of the Tunguſian virtues. They never waſh themſelves, ſeldom clean the diſhes, and when they do, it is with the firſt piece of old fur that comes to hand; perhaps from a child's cradle. In louſing one another, they ſwallow the lice. The filth of the children is not at all diſguſting to them: but their manner of cleaning the child's noſe makes one almoſt ſick to mention; the father or mother takes the child's noſe into the mouth, and, ſucking the ſlimy humour out, ſwallows it. One may well ſuppoſe, that people in ſuch a ſtate of nature are not ſo nicely obſervant of decency as we are. The children often go quite naked; even thoſe who are at a more advanced age, adults of both ſexes, ſit round the fire without

any

any thing on more than their ſmall trouſers; and thus they alſo walk out of their huts; but marriageable girls are rather more decent; cuſtom authoriſes theſe manners, and renders them harmleſs; and as every adult is married, no bad conſequence can enſue.

The life of the Tunguſians of the chace is perfectly natural, temperate, and independent. They deſpiſe all our luxury, taſte, and refinement. Coined money, except iron, has no value among them. Their wiſhes extend no further than for a number of children, health, and that they may arrive at a happy old age. They love their children affectionately; and indeed it is natural they ſhould, for when they can no longer provide for themſelves, they are indebted to them for their ſubſiſtence. But the Tunguſian women are not fruitful; few mothers have more than four children; their hard manner of living perhaps is the cauſe of this, as likewiſe their giving ſuck to the child ſometimes till it is four years old. They bring forth with great eaſe, and in a few days after return to their occupations; but they are

not accounted pure before four weeks have tranſpired. Some friend gives a name to the child, without any religious ceremony. *Schéminga*, *Ourkoundou*, *Lawinka*, *Atounga*, are the boys names; *Alanmour*, *Oyok*, *Jounguil-bi*, are the moſt common among the girls. The children are kept quite naked in the cradle, they lie on rotten wood pounded, and are covered with an old piece of a fur.

Polygamy is allowed by the Tunguſians: ſome men have five wives, but the generality only one. They have a ſtrong deſire to be their own maſters; and this is one reaſon why they marry ſo young as to be huſbands at fifteen years old, and mothers and widows at twelve. They purchaſe their wives. The *Schouroun* or price of one among the Tunguſian ſhepherds conſiſts in cattle of all ſorts, from twenty to two hundred. The Tunguſians with rein-deer purchaſe their wives with deer; the moſt expenſive of them coſt twenty of theſe animals, and there are ſome who coſt no more than one. A Tunguſian of the fiſhery on marrying engages to pay the tribute for his father-in-law for two or more years

years to come. *Iſchi* is the dowry of the bride, and is a quarter of the value of the *ſchouroun*; but beſides this, when ſhe is promiſed, ſhe preſents her lover with a dreſs, as a ſpecimen of her good ſewing and ſkill in preparing of ſkins. When the agreement is ſettled, they cohabit without any ceremony, but make a feaſt on their firſt going into their new hut. The Tunguſians with horſes, on this occaſion invite their friends to feaſt on a horſe; the Tunguſians with rein-deer, on a deer; the Tunguſians of the fiſhery invite them to the fortune of their purſuit; and oftentimes the feaſt conſiſts of a wolf or a fox; but if they are ſo unfortunate as to meet with nothing elſe, they ſit down contented to a dog, which is provided by the father of the bride.

Their diverſion on theſe occaſions, and on all feſtivals, conſiſts in relating ſtrange adventures, generally in ditties. They have both hunting ſongs and love ſongs; they dance to the ſound of the *kour*, a very ſimple violin made of a board and three ſtrings; the men amuſe themſelves moſtly with running races, feats on horſe-back, and ſhooting at a mark.

Theſe nomades, hardy, ſober, active, and free from care, are acquainted with few diſeaſes, and have none peculiar to themſelves; yet they never live to a very advanced age. A perſon ſeldom reaches the age of ſeventy years. The infirmity which moſt commonly attends old age among the Tunguſians is an inflammation in the eyes from the ſmoak; and the ſcurvy, from want of that exerciſe to which they have continually been uſed from their infancy. A ſevere ſmall-pox has now and then appeared among them. About thirty years ago was the laſt time, and then its rage was dreadful. The prieſts are their phyſicians; their cures are ſimples, ſacrifice, and magic.

They bury the corpſe in its cloaths, and with it ſome tobacco, pipes, and ſeveral utenſils: if it is a man, they likewiſe depoſite his arms. The ſpot on which a perſon dies is his tomb, unleſs he chuſes another place. The Schamans, and ſeveral other Tunguſians, will not be buried at all, but deſire to be expoſed in the air. In this caſe they are covered with ſtones and branches of trees,

and

and are hung up near the place where the corps of a Schaman has been depoſited. Some deſire to be buried near thoſe of their family; others chuſe a ſpot for the place of their interment near ſome tree, on which they have fixed their affection. The friends of the deceaſed bury him themſelves, without any ceremony on the occaſion; but after the interment, each one after another brings victuals and drink to the deceaſed; this rite they call *Schitourap*, and it is performed by placing what they bring upon the grave.

The Tunguſians are of the Schaman ſect. *Boa* is the name they give to the Supreme Being; *Bougui* their name for the devil; *Schaman* is the title of their prieſts and magicians.

OF THE INHABITANTS OF THE EASTERNMOST PARTS OF SIBERIA.

KAMTSCHATKA, that part of the continent of Siberia which extends fartheſt to the north eaſt, was not known to the Ruſſians till the cloſe of the ſeventeenth century. The conqueſt of it could not be rapid, on account of its remote ſituation, the inclemency of the weather, and the fierce and independent ſpirit of the people. In 1690 the Ruſſians firſt heard there was ſuch a place; in 1696 they began to take poſſeſſion of it. They diſcovered the iſlands of Kourili in 1710. In 1727 the expedition for Kamtſchatka was undertaken by ſea, under Bering, but was not completed before 1741. In this expedition they became better acquainted with the eaſtern and northern coaſts of Siberia, diſcovered the iſlands ſituated between Siberia and America, and ſome of the Kourili iſles, touched at

at the coaſt of Niphon or Japan, and even at the continent of America. Afterwards this country and ſome of the iſles were viſited by the *Promyſchleniki*, or Ruſſian hunters, by the Koſaks, and by ſome merchants; and by degrees ſome of the nations became tributary. Cape Tſchouktſkoi, or the promontory of Schélatſk, and moſt part of the borders of the river Anadir, were known before Kamtſchatka. Major Pawloutzky at the head of a detachment traverſed great part of this country, and conquered it in the year 1738 and the following two or three years; but it was impoſſible at that time to keep in due ſubjection all the ſavage people of this vaſt country.

The ſame obſtacles which ſtopped the entire conqueſt of this country, and prevented the poſſeſſing of what was conquered, of courſe impeded a perfect knowledge of it. For the attentive eye of the diſcerning obſerver, not having as yet penetrated the greater part of this country, we have nothing but a few unconnected accounts of it. Yet, imperfect as they are, they ſerve in ſome meaſure to give us a knowledge of the inhabitants; for their

conſtitution and ſingular manner of living were too ſtrange not to ſtrike the mind of even the ſoldier and merchant, who penetrated ſo far for conqueſt and profit; but the nature of this cold, rugged country, and in part uninhabitable to the Europeans, has never been examined with ſufficient accuracy to furniſh a certain relation of it. Meſſrs. Steller, Kratſcheninikaff, and Muller, of the academy of St. Peterſburg, have given us theſe accounts, which are the beſt we have at preſent; but ſome travellers, who are not literary men, have furniſhed accounts as true and as intereſting. The author of this work has collected every thing from them that had the leaſt relation to his deſign, the authenticity of which could be depended on.

Among the different people who inhabit this country, the Youkaguirians ſomewhat reſemble the Yakoutes in their language and manner of living. The Tſchouktſches greatly reſemble the moſt northern iſlanders; the Kamtſchadales, the different Kourilians, and the inhabitants of ſome other eaſtern iſles. The Koraiks participate of the manners of the

the Tſchouktſches and Kamtſchadales. Nevertheleſs, they do not reſemble one another in ſo many reſpects as they differ, as well in their national manners, as their language, way of living, &c. It is therefore impoſſible to trace their origin or relation to other nations till we have a more exact hiſtorical knowledge of them, and more connected accounts. The author, having in view only their actual conſtitution, chooſes to comprehend them under the name of The moſt eaſtern people of Siberia, not on account of their origin, which perhaps may be nearly the ſame, but on account of the proximity of their ſituations.

THE

THE YOUKAGUIRIANS.

THE *Youkaguirians*, or *Youkagues*, are even now a conſiderable people, who traverſe in large bodies the moſt northerly parts of the territory of the Yakoutes, to the eaſtward of the Lena, from the river Yama to Kolyma, and even to the borders of the frozen ſea.

It is pretended, that the Ruſſians who conquered Siberia came to the knowledge of the Youkaguirians and of the Yakoutes at the ſame time; but as the former inhabited the moſt northerly, rugged, and inacceſſible country, the firſt Youkaguirians that ſubmitted were made tributary only in the year 1639, after having made a ſtout defence. Before this they had never ſeen an horſe, whereas the Yakoutes had horſes. We may therefore conclude, that the Youkaguirians muſt have poſſeſſed the country they now inhabit for many years.

Five

Five of their tribes at preſent purſue their wandering courſe about the lower part of the Yama. They are taxed at the rate of two hundred and eighty-ſeven bows, and pay their tribute at Ouſtyamſkoi Simovie, about eleven hundred and eighty-four verſts north of Yakoutzk. Four Youkaguire tribes live in the neighbourhood of Oudyadenſkoi Simovie, upon the lower Indiguirka, and upon the Alaſéya, two rivers which empty themſelves into the frozen ocean. Theſe four tribes depend on Maſéyiskoi Simovie, thirteen hundred and ſixty-nine verſts north north-eaſt of Yakoutzk. Twenty of their tribes have ſettled in the lower part of Kolyma; and are computed at ſix hundred and ſeventy-ſeven heads. Seven of theſe tribes are called Youkaguiri. They all pay their tribute at offices built for that purpoſe on the Kolyma; the laſt of which offices is ſituated one thouſand nine hundred and fourteen verſts to the north-eaſt of Yakoutzk, and about an hundred verſts from the mouth of the river Kolyma, in the frozen ſea. The whole nation is taxed at the rate of nine hundred and ſixty-four heads, but they

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are ſo diſperſed in their deſerts, that reckoning thoſe who are not regiſtered, women and children, we cannot compute the nation to be more than four times the number of tributary males.

In their exterior and their national cuſtoms the Youkaguires reſemble the Yakoutes; in their manner of living, the Samoyedes. Their habit partakes both of the Yakoute and of the Samoyéde faſhion. Their language has a number of Yakoute expreſſions, but not ſufficient to be called a dialect of the Yakoute language: for theſe people, ſpeaking each in their own tongue, do not underſtand one another. Their idolatrous worſhip is like that of the Yakoutes. They punctiliouſly abſtain from any commerce with their neighbours, and always live entirely ſeparate. This circumſtance adds to the probability of the Youkaguirians being an original and diſtinct people

They perform their perambulations in the ſame manner as the Yakoutes, and have their portable huts. Hunting, fiſhing, and their rein deer, furniſh them with proviſion. It is pretended that the Antails, a race ſo called by

the Koraiks, have only ſtriped rein-deer. Their cookery is the ſame with that of the Yakoutes.

The Youkaguirians love drinking and intoxication more than any other northern nation, conſequently tobacco and the intoxicating muſhroom is much uſed by them. There are ſome who can eat four of theſe muſhrooms at a time; and Steller ſays, great care is taken to preſerve the urine of thoſe who have got drunk with them, for it has the ſame effect on thoſe who drink of it as the muſhrooms themſelves. Both the Youkaguirian Schaman and the Tunguſian Lamoutes before they are inſpired ſwallow a large doſe of this wine. The eating of theſe muſhrooms neither cauſes a greater heat in the blood nor an accelaration of the circulation, but has ſuch an effect on the nerves, that many all the time of their ebriety have a continual trembling, and become quite ſtupid in their old age. Under the influence of theſe vapours they imagine themſelves to be of a gigantic ſize, and that they poſſeſs immenſe riches. Some lying on their backs ſing ſongs full of lively

lively images; others utter the moſt extravagant prophecies, and rave about futurity. At the heighth of their rage they make a dreadful noiſe till they fall faſt aſleep. Some cannot bear the effect of theſe muſhrooms, being ſo violent as to produce frenzy and downright madneſs; and they tell you, that this dreadful effect is the certain conſequence of enjoying a woman when drunk; therefore the ſoberer people do all they can to prevent them from indulging both theſe exceſſes at once.

THE KAMTSCHADALES.

KAMTSCHATKA is a peninſula, formed by a chain of ſtony and barren mountains, which run toward the ſouth ſouth-weſt from that part of the continent inhabited by the Koraiks. It is bounded by the Eaſtern ocean, the gulf of Penſchinſkoi, and by the ſea of Oghotzk; in all probability the Kourili, a range of iſles which in many directions extend as far as Japan, are a part of Kamtſchatka. It is ſituated between about 51 and 62 degrees north latitude. It is not, therefore, its northern poſition that renders it ſo barren, but its ſituation ſo far to the eaſt; for according to the moſt modern map it extends to the 174th degree of longitude. The ſoil is ſtony, full of cold ſprings, deſtitute of the ſmalleſt piece of fertile ground, and ſo cold even in the ſummer, that the earth is totally unfit for culture, and of itſelf does not produce a ſufficiency for the cattle. To people accuſtomed to live in the European manner Kamtſchatka

is

is almoſt uninhabitable. It is without doubt the moſt horrid place of exile in the vaſt empire of Ruſſia for the greateſt criminals. The Ruſſians have a few ſettlements in this peninſula; theſe are ſmall Oſtrogs, or buildings ſurrounded with a palliſade, and ſo diſpoſed that they can protect their trade, and watch the exiled criminals. To theſe places they are obliged to ſend all the neceſſaries of life from great diſtances by horſes, which are many days travelling, which coſts the government great ſums of money. It is very probable, that theſe rude mountains in times very remote were peopled by a diſtinct nation, by the Koraiks, who will be ſpoken of hereafter, and who inhabit the northern part towards the continent of Siberia, and by the Kamtſchadales, who are ſettled in the ſouthern part of this peninſula.

The Kamtſchadales call themſelves *Itelmainns*, that is to ſay *inhabitants*. Their peninſula bears the name of *Kamtſchatka*, from a river ſo called which runs to the weſt, and which probably was named after *Kontſata*, a brave Itelmainn, who fixed his abode there.

Hiſtory

Hiſtory is unacquainted with their origin, for they themſelves know nothing of it, nor of any events that have happened in their nation. To judge of them by their language, figure, and manner of living, they would be taken for a ſeparate people, having ſome little relation to the different iſlanders in their neighbourhood. They know of no other nation but the Koraiks, and a few iſlanders, and lately of the Ruſſians: their utenſils are entirely different from thoſe of their neighbours, and are as ſimple as the moſt indiſpenſable neceſſity can conceive. Their manner of living is quite peculiar to themſelves. Theſe circumſtances are a ſufficient proof of the antiquity of the nation.

They are divided and called after names of the ſmall rivers, on the borders of which they fix their habitations, and which they ſeldom change. The government has made diviſions of them according to the Oſtrogs where they pay their tribute, and which likewiſe ſerve as a guard over them. According to the ſurvey in 1760, the Bolſcheretchkoi Oſtrog preſides

over eleven hundred and ninety-ſix male tributaries. Theſe live in twenty-two 'Oſtroſchokis, or ſmall fortified hamlets. Five and twenty Oſtroſchokis, conſiſting of 938 heads, are under the lower and higher Oſtrogs of Kamtſchatka. Twenty-ſix Oſtroſchokis, of 940 males, depend on the Taguilſkoi Oſtrog. As this calculation is exceedingly moderate, we may ſafely treble the number to come at the true account of tributary heads, including women and children; and, were we to make the number even four times as great, the inhabitants would be but few for ſuch an extent of ground; and ſtill fewer, if we conſider that in the moſt northern Oſtrogs the Koraiks belonging to them are included in the enumeration of the Kamtſchadales. In the years 1768 and 1769, the ſmall-pox carried off a great number; and as this calamity happened eight years after the ſurvey, the diminution it occaſioned makes the aforeſaid eſtimate of this people probably right.

The Itelmainns are for the moſt part of low ſtature, with broad ſhoulders, large heads, long flat faces, flat noſes, ſmall eyes, thin lips,

lips, and ſhort legs. They are ſtout walkers, exceedingly hardy, inſenſible to change of weather, and indifferent as to their manner of living. The women have black eyes and eye-brows; their ſkin is rather delicate, of a lively red complexion, a pretty hand and ſmall foot, and they are in general very well made.

The Kamtſchadales have a lively imagination, a ſtrong memory, and ſuch a genius for imitation that they can copy with eaſe whatever they ſee. Their ſongs and tales are full of wit and pleaſantry. They are great mimics, and take off the way of ſpeaking and motions of ſtrangers, and turn them into ridicule. They pay very little regard to the cuſtoms of their anceſtors; but when they change in any reſpect, it is commonly for the worſe, as they are more apt to follow bad examples than good. They ſeldom give themſelves the trouble of reflecting, and forget their faults too ſoon to improve the future regulation of their conduct, for which they have no manner of concern. Their curiosity is

unbounded, inſomuch that dreams are ſuch ſerious affairs to them as to attract and employ their whole attention. Love is their predominant paſſion, and good-nature their chief characteriſtic: theſe form a ſtrange contraſt to their negligence and inſenſibility, which make them deſpiſe all the other pleaſures of life, and even life itſelf. Poverty gives them no concern; and nothing but the calls of hunger can drive them to the chace; and then they ſeldom go ſo far but they can return to paſs the night in the arms of their women. They care not how their meat is prepared, ſo it does but fill their ſtomach; nor of what quality their liquor is, ſo it does but intoxicate them. They talk with regret of the happy times of their anceſtors, who could walk up to the ancles in the overflowing of a drunken debauch, whilſt in their days they can ſcarcely wet the ſoal of their foot. Their immoderate luſt proceeds even to beſtiality; and the men, contrary to the cuſtom of other eaſtern nations, make themſelves the voluntary ſlaves of the women to gratify their laſcivious deſires. Pederaſty is practiſed almoſt publicly. The women too are

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as much addicted to a profligate libertiniſm as the men; and not only indulge with their own nation, and expect ſuch a return for every ſervice they do to ſtrangers, but alſo purſue unnatural means to gratify their paſſions. The Academician Steller, who was among them a long time, attributes this inſatiable luſt to their daily uſe of half-rotten fiſh, fiſh-roe, rancid fat, and onions; but eſpecially to their exceſſive indolence.

They have a very confuſed notion of honour and ſhame. Kind treatment has no effect on them; therefore, to render them more civilized, leſs knaviſh, and more ſerviceable than they naturally are, they muſt be treated with ſeverity. Pleaſure and inaction are their only objects; they therefore ſteal nothing but women and dogs, which formerly were the continual cauſes of national war. They are cowardly and baſe to an exceſſive degree, gratifying their revenge only by the darkeſt and moſt ſecret means. The leaſt apprehenſion of danger drives them to deſpair; and as they have no hope about futurity, they fly to ſuicide as a relief, not only from

present, but even from imaginary, evil. Not only those who are confined for some offence, but such as are discontented with their lot, prefer a voluntary death to an uneasy life, and the pains of disease. The ancient people of the North used to kill men when they became through old age a burthen to themselves and to society *. The Kamtschadales dispatch themselves when any disease has rendered them infirm. They have not sufficient courage to bear any great pain, but always have recourse to suicide; a never-failing cure for every suffering. If a woman brings forth twins, they commonly kill one of them, likewise every weak child, and such as are born with any defect. If a woman finds her pregnancy an inconvenience to her, she endeavours to effect a miscarriage, that she may more easily renew the indulgence of her desires. The sick and malefactors meet the most terrible deaths without any emotion.

* Νόμος ἐστι Σαρδῶας τοὺς ἤδη γεγηρακότας τῶν πατέρων οἱ παῖδες ῥοπάλοις τύπτοντες ἀνήρουν, καὶ ἔθαπτον, αἰσχρὸν ἡγούμενοι τὸν λίαν ὑπέργηρων ὄντα ζῆν ἔτι, ὡς πολλὰ ἁμαρτάνοντος τοῦ σωματος τοῦ διὰ το γῆρας πεπονηκότος. But then, Τῶν δὲ αὐτῶν ἐστι νόμος τοιοῦτος. Ἀργίας ἦσαν δίκας, καὶ τὸν εἰκῆ ζῶντα ἔδει κρίνεσθαι, καὶ διδόναι τὰς εὐθύνας, ἀποδεικνύντα, ὅθεν ζῇ. Ælian. Var. Hist. lib iv. cap. 1.

The

The Kamtſchadales have no knowledge but what they acquire in their narrow circle of life, and in purſuance of the impulſes of nature. They have neither letters nor hieroglyphics. Their language is national and peculiar, though inclining to the genius of the Mongolian, and is very difficult to learn, as it adopts no foreign term. When they are obliged to name things which exiſt neither in their language or their conſtitution, they invent terms more or leſs analogous to thoſe of their language which expreſs nearly the ſame matters, or have a connexion with ſomething in uſe among them. They count by tens; and are ſuch poor arithmeticians that they cannot arrive at that number without uſing their fingers. When they would expreſs a quantity which to them appears beyond the reach of numbers, they drop their fingers, or take hold of their hair; as much as to ſay, the number exceeds that of the hairs on my head.

Their ſolar year is divided into the ſummer and winter years; and theſe into *tava* or lunations, which are called after ſome cir-

cumſtance in nature: for example, *Koakouatſch* is the month in which the cuckow is firſt heard. But they take no account of the days. Every memorable event is an epocha; ſuch is the epocha of the revolt, the epocha of the ſmall-pox, &c. And from theſe they count their years.

Their ſocieties are diſtributed into families. Every family has a ſeparate Oſtroſchock or hamlet, conſiſting of a few ſmall houſes, and ſituated in general near ſome river. When a young man marries, he removes into the hamlet to which his bride belongs. When a village becomes too populous, they ſeparate and form a new village, but always on the ſame river by which the primitive branch is ſituated. The oldeſt of theſe villages, from which collateral hamlets are ſprung, enjoys ſome prerogatives, as pretending to have been the abode of one of the ſons of the founder of the Kamtſchadale nation, who muſt be a deſcendant of their God Koutka. They pay a deference to old men of the villages; but their authority is very confined. They have no puniſhment but for theft and murder. The fingers of a thief are burnt, that

he

he may be known and deteſted; a murderer is delivered into the hands of thoſe whom he has injured, who may, and often do, make him ſuffer the moſt cruel tortures.

Formerly whole villages were often in a ſtate of warfare, which aroſe from their frequent attempts to carry off the women from one another's hamlets. Theſe hoſtilities furniſhed opportunities of aſpiring to the dignity of *Toyons*, or chiefs of parties, who concerted meaſures to be taken againſt the enemy for bringing off their women and dogs, and other effects. They were likewiſe often engaged againſt the Koraiks with various ſucceſs. They never attacked the enemy in the open field, either in their national wars, or in their different revolts; but always endeavoured to ſurprize them in their dwellings, or force them to quit advantageous poſts, where they dared not attack them. When a village was blockaded, and had no hope of diſlodging the enemy, it was common for the men, firſt to kill all the women in the place, and then themſelves; knowing, that, were they to ſurrender, they would not meet a better fate. The bow and arrow, the pike, and the club,

club, are all their offenſive and defenſive arms: their pikes and arrows are pointed with bone inſtead of iron.

Their preſent ſituation does not allow of theſe hoſtilities. The political relation in which they ſtand is almoſt the ſame with that of the other Siberians. They have Ruſſian overſeers, and are obliged to give hoſtages for greater ſecurity. Every tributary male muſt furniſh a ſable ſkin, or any other ſkin ſo it be in quality or quantity equivalent to a ſable: the commiſſaries ſometimes even accept of an equivalent quantity of the plant * of which they make brandy.

From time immemorial the Kamtſchadales have dwelt in fixed villages. Formerly they had a cuſtom of fortifying their habitations as well as they could, by ſurrounding them with palliſadoes, ramparts of earth or heaps of ſtones. The Ruſſians have given theſe fortifications the name of *Oſtroſchoki* or redoubts; and this denomination is ſtill uſed,

* *Heracleum Sibiricum* Linn.

though

though the Kamtſchadales are no longer allowed to intrench themſelves in their villages.

The great number of demoliſhed villages every where to be met with, would lead one to ſuppoſe that the nation of the Itilmainns muſt formerly have been far more populous than it is at preſent.

Every family has its ſummer and winter houſe. The Koſoutch or winter houſe is in form of a ſquare; a hole five feet deep is dug, which is ſurrounded with palliſades, and covered with rafters laid a-croſs, branches of trees, hay, and earth. To get into the houſe they deſcend through a hole at the top by means of a balk with ſteps cut in it; oppoſite to this on the other ſide is another hole; each hole ſerves as a door, a window, and a chimney, for the ſmoke has no other paſſage, and the light and air no other entrance. The *Pebins* or ſummer-houſes are built like pigeon-houſes of balks, about two fathoms from the ground; ſome are built in a circular, others in an angular, form. The balks inclining

inclining to each other at top give theſe huts the form of a cone. The walls and roof are made of wood, and thatched with long graſs. They are very ſmall, and built cloſe to one another, ſo that boards are laid acroſs as bridges of communication. As theſe huts are not very ſtrong, a briſker wind than uſual makes them ſhake backwards and forwards. They are obliged to build in this elevated manner, on account of the moiſture of the ground in the ſummer-ſeaſon. At the bottom of theſe huts they tie their dogs.

Their manner of living is very poor. In their winter-huts their ſleeping places are ſeparated by poles, and graſs mats are their bedding. Their Koatſchthatas and Baidars are boats made of wood faſtened together with whale-bone. Their ſledges are of the ſame width with thoſe of the Oſtiaks and Tunguſians, pretty long and very light, and are drawn by dogs. The ſhoes they make uſe of to walk on the ſnow are the ſame with thoſe of moſt of the other northern nations. Their budgets are made of the inteſ-

tines

tines of ſome large fiſh; their other veſſels of wood, and birch bark. Formerly their hatchets and knives were made of ſtone, which they rubbed till they became ſharp, and their needles were made of fiſh-bone; but now they have kettles, hatchets, knives, needles, &c. and ſome have even different veſſels of metal, and ornamented with Japan varniſh.

They have adhered more to the cuſtoms of their anceſtors in their food than in any thing beſides. The Kamtſchadales, as well as the Tunguſians and other Siberians, eat all kinds of quadrupeds, birds, and fiſh, excepting lizards, &c. Dogs and mice they eat only in times of ſcarcity. The bodies of whales, ſea-dogs, and other ſea-animals, which they find on the ſhore, are exceedingly agreeable to them. They uſe wild roots and fruit, and dry fiſh, roots, and different kinds of fleſh, for winter proviſion. As they have no domeſtic animals, they feed leſs on beaſts that die of themſelves than the other nomadic Siberians. The way of preparing their victuals is as extraordinary as diſguſt-

ing. In ſpring they eat the pellicle found under the outer bark of the birch and willow trees, mixed up with fiſh roes; and to this it is owing that the excrements of this people in that ſeaſon reſembles tan. Their *Selega* is a meſs compoſed of wild fruit, roots, and the ſugar plant *, fried with the fat or oil of fiſh. *Yokala* are the backs of fiſh dried in the air, and eaten raw. *Tſchoupriki* are fiſh prepared in the ſmoke. Their *Hourgot* is the broth of fiſh that have rotted in holes made in the ground for that purpoſe, in which they let them putrify to ſuch a degree that they are obliged to take them out with wooden bowls. This naſty ragout diffuſes the moſt diſagreeable of all ſtenches; but to a Kamtſchadale the moſt agreeable of odours. They ſcarcely make any uſe of ſalt; and bread is entirely unknown to them.

Water is their common drink. In the ſpring they take the juice of birch; they make a kind of tea of the leaves of Lyſi-

* *Heracleum Sibiricum* Linn.

machia

machia or Onagra *; which they likewiſe uſe in their ſoups, and as ſauce for fiſh. The men are fond of intoxicating themſelves. Formerly they could only indulge themſelves in this pleaſure by means of the juice of the intoxicating muſhroom † boiled with the leaves of Onagra; but at preſent beſides that they have tobacco, which they ſmoke for the ſame purpoſe, and which they are extremely fond of. The Koſaki moreover furniſh them with a liquor of their own, a kind of brandy, made of the fermented leaves of the ſugar-plant, and the juice of different wild fruits. The women never intoxicate themſelves, but prefer thoſe pleaſures which are beſt enjoyed when the ſenſes are moſt free from diſorder.

The antient dreſs of both ſexes was different in many reſpects from their preſent faſhions. They have indeed preſerved its rational coſtume, but have admitted a great

* The Kamtſchadales call it *Kypri*. It is the Epilobium.

† Before ſpoken of in deſcribing the Oſtiaks and Youkaguirians.

imitation

imitation of foreign dreſſes. A Kamtſchadale dreſſed after the antient manner of his country wears about his waiſt next his ſkin a girdle of fur, handſomely embroidered, to which is tied a bag before, and behind a ſkin apron; ſo that they go almoſt entirely naked. At preſent, when at home, they often ſit in this undreſs. Formerly they went ſo clad to the chace, and to the fiſhery in ſummer. They now wear ſhirts, but ſtill have the girdle over them. In winter they put on breeches and drawers. The drawers are made of leather, and ſit cloſe to the thigh: they faſten below the knee. The breeches are made of ſkin, the fur on the outſide, and reach to the heel. Formerly they wrapped the feet in twiſted hay, or wore ſocks and buſkins next the ſkin: at preſent many have ſtockings. Their boots and ſhoes are made of the ſkin of ſea-dogs, or of the ſkin from the feet of rein-deer, with the fur on the out-ſide; ſome are made of fiſh ſkin. Their beſt ſhoes are made of ſhreds of different ſkins and dyed furs, which are well ſown together, and are prettily embroidered, and faſtened round the ancle. Their waiſtcoats

waiſtcoats formerly conſiſted of two fur-ſhirts, which came next the ſkin; at preſent they firſt put on a ſhirt of linen, cotton, nankeen, or ſilk; all which different ſtuffs they buy of the Ruſſians. The Parkis are under ſhubes in the form of ſhirts, at the top of which is a hole juſt large enough for the head to paſs through with difficulty: the ſleeves and ſkirts reach to the knees. They uſually wear only this ſhube, which is generally made of the ſkin of rein-deer, or of ſea-dogs, and is dyed a brown colour in the inſide with the bark of the alder-tree; at bottom it has an elegant border three or four inches in breadth, after the Tunguſian faſhion, adorned with fringe and bunches of fur. They wear this habit ſometimes on one ſide, and ſometimes on the other, but moſtly with the fur inwards. The Kouklanka is the upper ſhube; it likewiſe reſembles a ſhirt in its form, but is open above and below, and made moſt commonly of dog-ſkin, ſometimes of rein-deer ſkin. This ſhube is longer and fuller than the other, and reaches down to the feet. The neck is adorned with the long and buſhy hair of dogs; and, as well as the bottom and the ſleeves, is orna-

mented with a broad border of fur or embroidery, which always has a fringe, and ſuch a number of tufts of hair, that it gives the habit a moſt ſavage appearance. To the neck is tied a kind of bag made of fur, with which they can cover the head after the manner of the Oſtiaks, and which hangs behind; before is tied a piece of dog's-ſkin, which in the night they put over the face. This laſt fur they wear with the hair on the outſide. Formerly they had winter bonnets, made of birds' plumage; and ſome wore ſtraps round the head, to which were faſtened ſhreds of fur. In ſummer they uſed to wear a cap of wood or bark, or the ends of wings made of different birds; theſe feather caps are in every reſpect the ſame with thoſe worn by the inhabitants of the continent of America, which is ſituated to the eaſt of Kamtſchatka. At preſent the Ruſs caps are in uſe among the Kamtſchadales.

The women wear breeches, and of late ſhirts, ſtockings, ſhoes, buſkins, under and upper ſhubes the ſame as the men. The Kouk-

lani is

lankis of the women have a pointed piece hanging behind. Theſe upper ſhubes are moſtly adorned with borders of fine furs, more finely embroidered than thoſe of the men, and ſo contrived that they can be worn either with the fur on the outſide or inſide. They wear gloves even in the night-time. Formerly the girls dreſſed their hair after the Tartar faſhion, dividing it into different treſſes, which they let hang over the ſhoulders and back; at preſent they divide the hair at the top of the head, and plat it at the neck, where it is adorned with ribbands, beads, &c. The married women formerly platted their hair into a number of ſeparate locks, which at the end were tied together, and to which they added a quantity of borrowed hair. At preſent they wear handkerchiefs about the head, or elſe ſuch caps as are worn by the women in Ruſſia *. Their necklaces, which are now of glaſs beads, were formerly made of fur, ornamented with tinſel trinkets.

* It has an elevated picked point, and is called by the Ruſſians *kakoſchnik*.

At preſent it is the faſhion for the women to dreſs themſelves entirely in the Ruſſian mode. Their full dreſs cloaths are of cloth of different colours. The men even wear cloaths with buttons, and boots after the Ruſſian faſhion. The women when dreſſed out wear ſilk ſhifts with ruffles, ſlippers, Ruſs Sarafanies, and a kind of turban made with a ſilk handkerchief wrapped round the head. This dreſs coſts at Kamtſchatka at leaſt a hundred ſables, or fox ſkins, which the huſband procures by ſuch means as he is able, and frequently by borrowing from his relations. Formerly they never waſhed themſelves, at preſent they even make uſe of red and white paint; the latter is made of rotten wood and Ruſſian glaſs calcined*; the former of a ſea-weed† and greaſe, with which they rub their cheeks.

The men paſs the greateſt part of their time in debauchery and idleneſs, and give themſelves no concern about any thing whatever. If they purſue any employment it is hunting, fiſhing, and looking a little after their

* Selenites. † Sertularia.

houſhold

houſhold affairs. The chace furniſhes them with ſables, foxes, and other game, but is always attended with danger. It is a fortunate ſeaſon to the moſt expert hunter, if during the winter he gets ten foxes. They are very dextrous at fiſhing, and are well acquainted with the proper ſeaſons for it. Their nets are made of the ſtamina of nettles. Their forks with three prongs are the ſame as thoſe uſed by the Tunguſians, and they fiſh moſt commonly in their canoes. At other times they employ themſelves in building huts, forming different wooden utenſils, cutting wood for fuel and building, and making bows and arrows. The points of the latter are made of a piece of caſt iron from ſome broken kettle, which they can work without fire. They cut graſs for mats; and, contrary to the cuſtom of all other nations, the buſineſs of the kitchen belongs to the men. They aſſiſt one another as far as lies in their power, not out of any ſelfiſh motives, in expectation of a return of ſervices, but from pure friendſhip. They barter with the Koraiks, ſables, fox and white dogs ſkins, and the intoxicating muſhrooms dried, for rein-deer ſkins and

other furs. Some of them go into the ſervice of the Koraiks, in expeditions to the iſlands near Kamtſchatka; others accompany the Ruſs merchants who trade thither, and are very uſeful to them, ſerving at once as ſailors, hunters, and interpreters.

The employment of the Kamtſchadale women is tanning, making threads out of nettles, mats and baſkets, drying the fiſh, preparing iſinglaſs, and roots, berries and plants for proviſion, eſpecially the plant which has the ſugar juice. To dreſs the ſkins, they commonly firſt ſcrape the hair off, then rub it with greaſe and fiſh roes, and ſqueeze it by twiſting it in their arms. To make ſhammy leather of the ſkin of rein-deer they let the ſkin ferment with the bark of alder tree, and a decoction of the ſame bark. The Kamtſchadale women are excellent ſeamſtreſſes; they ſtitch and embroider admirably well, and make an indiſcriminate uſe of thread and the tendons of animals. Formerly they had nothing to work with but bodkins made of bone; afterwards they procured ſome needles from

Japan

Japan, and at preſent from the Ruſſians. The thread of nettles is only uſed to make cord and netting for the fiſhery. The ſkin of whales and other fiſh ſerves to make iſinglaſs of. Thoſe who are in poſſeſſion of rein-deer leave the care of them to the women, who likewiſe look after the dogs.

Though they imitate the Ruſſians in a great degree, yet the Kamtſchadales have a number of peculiar cuſtoms, ſome of which are very extraordinary, and which muſt always be retained as they ariſe from the nature of the country and the inclemency of the climate. They prefer the procuring of fire by friction to the uſe of flints and ſpunk. They make a ſmall hole in a piece of dry wood, in which they turn a ſtick ſo rapidly between their hands that it takes fire. Pounded hay ſerves them for tinder. As dogs are their only domeſtic animals, they have a great number, and put a high value upon them; they feed them with the bones of game and fiſh. Theſe dogs are large, ſtout, and very much like wolves. Beſides the uſe they are of in hunting, they draw the ſledges: one of them can draw the weight

of eighty pounds. They put them two by two, and according to the weight they have to draw, or the journey they have to perform, they put four, ſix, or eight to a ſledge. Where there is no beaten track the guide goes before to make a road with his long and flat ſhoes. In travelling up an aſcent one is obliged to walk, not to fatigue the dogs, but in going down a deſcent they run with ſuch rapidity, that one's neck is in no little jeopardy. They perform a journey of a hundred verſts in fifteen hours, without ſtopping on the way. The Kamtſchadales ſleep quite naked on mats and their ſhubes, covering themſelves with their cloaths. They are a dirty, lazy race, and ſo careleſs, that they often find themſelves expoſed to the moſt extreme indigence. They eat out of the ſame veſſels with their dogs, without cleaning them. They are commonly covered with vermin, and amuſe themſelves as the Tunguſians with ſwallowing them. They let their nails grow to their natural length, which are always covered with all manner of naſtineſs. Before the Ruſſians furniſhed them with iron and braſs kettles they prepared their victuals by

by putting heated ſtones into a trough, and thus boiled their meat, fiſh, &c. Beſides painting themſelves, the women endeavour to make themſelves handſomer and more agreeable by plaiſtering on their faces the thin ſkin or cawl which covers the entrails of a bear. Some of theſe ladies affect to wear veils, and modeſtly turn away their eyes from a man they are not acquainted with.

In former times they ate whenever they were hungry, but now they have ſtated times for meals. As what they eat is always cold, their teeth are very fine. Every one has his ſhare before him on a piece of board for a plate, and uſes his fingers for knife, fork, and ſpoon. They eat and drink amazing quantities. When they lie down to ſleep, they always place by them a veſſel full of water, which they generally empty in the night-time. Notwithſtanding they are ſo poor they are very hoſpitable; but their hoſpitality is original. The hoſt to do the honours of the houſe heats his winter apartment to a conſiderable degree, and by never ceaſing to preſs his gueſt to ſtuff down his ſhocking victuals,

forces

forces him to ſwallow ſuch a quantity of it that he muſt vomit, and the more he vomits the more he is preſſed to eat. When a man has done ſuch juſtice to his hoſt's entertainment that he can neither eat nor vomit any more, he has ſecured to himſelf every ſervice it is in the power of his entertainer to do him. But theſe feaſts are not common. Sometimes they bring preſents afterwards to the hoſt; but he who treats, always expects to be treated in return. This cuſtom is a very neceſſary one among people who have no commerce by purchaſe or exchange. To kill a bear is to perform an heroic deed. On this occaſion the courageous huntſman invites his friends to a feaſt, which conſiſts of pieces cut out of the lard of the bear, and handed round among the gueſts, each of whom graſps it in his hand, takes a bite, and paſſes it to his next neighbour.

In their ſocial life the men ſecure the affections of the women, by rough and free careſſes, by little aſſiduities, and by acts of ſubmiſſion and obedience. But the men among themſelves take no manner of

notice

notice of one another, either by bowing, ſhaking hands, or other ſalutations. Their abuſive words are *Koſcha*, *Kodughwrtſch*, *Kana*, *Kaiktſchitſch*, that is, dog, hanged villain, devil, poxed, and eſpecially accuſations of prepoſterous luſts.

Their diverſions conſiſt of feaſts at which they eat and drink, ſing, whiſtle through a pipe made of a cabbage-ſtalk, dance and tell ſtories. Singing is the moſt favourite amuſement of the women. Their voices are agreeable, and their ſongs are either national, or compoſed extempore. The Kamtſchadale dances are pantomimic, like thoſe of the Oſtiaks. They have alſo Kourilian dances, which they have adopted from thoſe iſlanders. Sometimes both men and women join in one dance, at other times each dance apart. The exploits of their gods and heroes, and the adventures their anceſtors and themſelves have met with in the chace, are the ſubjects of their tales and fabulous ſtories.

A Kamtſchadale marriage is performed without any ceremony, or religious rite; to

catch

catch a girl is their term for marriage. Every one may have as many wives as he pleaſes, but few chooſe to be ſlaves to more than one. The man makes love to the girl in her parents' hut, by being aſſiduous about her, and doing every little ſervice in his power. If he is ſo unhappy as not to pleaſe, his ſervices are no longer accepted. During the time of his courtſhip, the lover is always on the watch for an opportunity to *catch the girl*; that is, to introduce his collar into her drawers. The married women in the room endeavour to fruſtrate his attempts by every means in their power, even by ſtriking him with more violence than bare raillery admits of. After this piece of gallantry, the young people cohabit, without any more ceremony, and continue in the hut of the bride's parents.

The Kamtſchadales* ſet no great value on the virginity of their brides; and hence proceeds the generoſity with which the Kamtſchadale girls beſtow their favours on the

* Like the Braſilians and other Americans; and the antient Thracians, according to Herodotus.

Ruſſians,

Ruſſians, having no reaſon to fear any reproaches on this head from their future huſbands. The Koſaks and ſoldiers of the garriſons had formerly little ſeraglios at their ſervice. A widow will never get married again, till ſhe has firſt expiated all her ſins, by admitting ſome favourite to accept her favours. And as it is the belief of the natives, that the ſame fate muſt attend the expiator as befell the late huſband, were it not for the Ruſs ſoldiers who are under no ſuch apprehenſions, they would continue in a ſtate of widowhood the remainder of their days. Although both married men and women carry their careſſes to the greateſt exceſſes, yet they are jealous to ſuch a degree, that they often put an end to one another's exiſtence by open violence or ſecret poiſon. Some are more prudent, and content themſelves with changing away their faithleſs wives, or giving them up to their favoured paramours. As there is no exceſs of licentiouſneſs unpractiſed among the Kamtſchadales, there is no attention paid to conſanguinity in their amorous commerce, excepting that of parents and children.

Though many women do all they can to diſqualify themſelves from breeding, there are ſome who on the contrary ardently wiſh to be mothers; and to that end make uſe of ſuperſtitious means. Some ſwallow ſpiders; others call in to their aid magicians, who perform a great many ridiculous ceremonies to render them fruitful; and this ſolemnity ſupplies the want of ceremony at their weddings. The Kamtſchadale women are in general fruitful; ſome have as many as ten children, and they commonly bring forth without much pain. Some friend, who calls in to ſee them, gives a name to the child. The moſt common names are Koſko, Pikangour, Aphaka. They have a very tender but ill-directed affection for their children, who, ſo far from being obedient to them, treat their parents with harſhneſs and cruelty.

The Kamtſchadales are in general ſtrong and healthy. Some of them are maimed, either by falling from ſome high rock, or from accidents in travelling, which they are always in danger of from their ſledges being ſo very eaſily

eaſily overturned. The ſcurvy, abſceſſes from bad humours in the blood, the venereal diſeaſe, the pleuriſy, mortifications, the jaundice, and inflammations in the eyes, are their moſt common diſtempers. For the ſcurvy they eat wild berries, and raw fiſh. The venereal diſeaſe was known to them before the Ruſſians arrived among them. The inflammation in the eyes proceeds from the dazzling whiteneſs of the ſnow. They formerly inoculated their children for the ſmall-pox, by ſcratching the face with a fiſh-bone dipt in variolous matter. As this diſtemper made no appearance for a number of years, they neglected this ſalutary practice, when in 1758 it was unluckily brought there by a ſoldier, who had been a long time cured of it. This ſcourge of the human race then raged in ſo dreadful and fatal a manner, that it ſwept away two thirds of the nation.

Formerly they abandoned the hut wherein a perſon died, believing that the judge of the infernal world had paid a viſit there, and would not leave one alive therein; but as the building

building a new hut was attended with a deal of trouble, eſpecially to them who had neither hatchets nor pick-axes, they had recourſe to other means, which were to carry the ſick out of doors. At preſent this cuſtom, convenient to thoſe who are well, but cruel to the ſick, is not ſo common, though they ſtill have an averſion to ſuch huts as people have died in. Thoſe who formerly died in the open air were ſoon devoured by the dogs; at preſent they moſtly bury the dead. If a child dies in its infancy, they put the body in the hollow of ſome tree. Thoſe who have performed the office of burying the dead, imagine themſelves to be purſued by death; and, to deprive him of all power over them, they paſs twice through a ring made of platted graſs, and take two birds, one of which they kill, and eat the other. After this they eat a fiſh to the memory of the deceaſed, the fins of which are thrown into the fire.

Their ancient national religion is Schamaniſm. Their idolatrous worſhip is almoſt the ſame as that of the Yakoutes. *Douſtaëgnjchitſch* and *Koutka* are the names of the Supreme

Supreme Being. The devil is called *Kanna*; and their idols *Nouſaoutſch* and *Kamouli*; theſe are made of wood, and placed oppoſite to the window. The *Guiſpahas* are their magic prieſts.

The Kamtſchadales have very little reſpect for their religion, and very little veneration for the Supreme Being. Their ſtrong bent to imitation has made them embrace Chriſtianity, ſo that at preſent there are few who are not converted. But they make no better Chriſtians than they were idolaters; they neither fear nor love God; the very idea of a providence appears to them ridiculous. All their notions concentring in ſenſuality, they have no conception of a paradiſe deſtitute of an indulgence of their preſent deſires.

THE KORAIKS.

KORA, the name of a rein-deer in the language of this people, is moſt probably the etymology of their own. They call themſelves Koraiks and Koriaks. They inhabit the northern coaſt of the gulf Penſchinſkoi, and the moſt northern part of Kamtſchatka to the river Anadir. Their country extends Weſtward from the river Olomon (which runs into the Kolyma) as far as the Indian ocean. Their neighbours are the Kamtſchadales, the Tunguſians, the Lamoutes*, and the Tſchouktſches; the country which they perambulate in their nomadic courſes is rude, marſhy, full of ſmall rocks, and in many places abſolutely deſtitute of foreſts.

The hiſtory of this ſavage people is enveloped in the thickeſt darkneſs. They have

* See above, p. 70. 125.

no knowledge of it themſelves; are without the leaſt degree of education, without the art of writing, or letters of any kind; and were not known before the Ruſſians ſubdued them. The hiſtory of their ſouthern neighbours makes no mention of them; whence it is natural to conclude that they muſt have occupied that country from times very remote. A circumſtance that adds more weight to this conjecture is the great reſemblance there is between the Koraiks and moſt of the iſlanders in the Indian ocean; and even the inhabitants of that part of North America which lies about the gulf Penſchinſkoi. The ſame remark has been made in relation to the Tſchouktſches, who likewiſe have a great reſemblance with ſeveral of the North American tribes. There is nothing more probable than that all theſe different nations are American colonies. Perhaps in ſome great revolution of nature in this our globe a violent irruption of the ſea has divided the continent into two parts, and formed that great cluſter of iſlands between them, and thus theſe tribes may have been ſeparated from their American brethren. But

we can only make conjectures. A total want of hiſtoric facts, and of a more perfect knowledge of the people who live on the other ſide of this gulph, an entire ignorance likewiſe of their language, and the language of the people who form the nations of the moſt eaſtern part of Aſia, are, and ſome perhaps ever will be, ſo many barriers to our arriving at any degree of certainty on this head.

The Koraik language has a near affinity to that of the Tſchouktſches, and of ſome of the neighbouring iſlanders; yet it has ſo many terms and expreſſions peculiar to itſelf, that it may with equal propriety be looked upon as a particular language, or a dialect of the before-mentioned people. The words are long, pronounced very faſt, and have a diſagreeable ſound.

They divide the year into the different ſeaſons, and take no note of the lunations.

The Koraiks are of a ſhort ſtature, have ſmall heads, little eyes, a round and meagre face, flat noſes, their hair and beards black,

in

in general very little beard, and their eyebrows *long*. They are of a ſlow and dull comprehenſion, have a high opinion of their country and conſtitution, are courageous, ſuſpicious, and revengeful; but, for the moſt part, laborious, ſincere, ſuſceptible of friendſhip, and faithful to their ſuperiors.

Before the conqueſt of them by the Ruſſians they knew no ſubordination; riches alone conferred prerogatives among them. At preſent their political conſtitution is the ſame with that of the other Siberians. They pay their tribute in furs, &c. but they are not ſo ſtrictly governed as the nations juſt ſpoken of, eſpecially the wandering Koraiks, and conſequently a computation of their numbers cannot be made with any exactneſs. To all appearance this nation is not more populous than that of the Kamtſchadales.

The Koraiks are divided according to their manner of living, into the ſettled and the wandering, which are pretty equal in point of numbers. They ſpeak a different dialect, and for the moſt part do not treat one another

other as two bodies belonging to the ſame community, but as open and avowed enemies.

The manners of the ſettled Koraiks are by far more gentle than thoſe of the Nomades. They occupy the ſouthern part of their country near the gulph Penſchinſkoi, and have ſome ſettlements even in the very peninſula of Kamtſchatka. Their huts are conſtructed exactly like thoſe of the Kamtſchadales, and their way of living is entirely the ſame. Their dreſs ſcarcely differs at all from the national dreſs of the Kamtſchadales. The Koraik women have a cuſtom of making lines and different figures in their faces, like the Tunguſians. Their victuals are the ſame as thoſe of the Kamtſchadales, and their manner of dreſſing them quite as naſty.

The chace and the fiſhery are their chief occupations. They are more active and laborious than the Kamtſchadales, eſpecially in the chace. Cookery is here the woman's buſineſs, and not the man's as among the Kamtſchadales. When they have any more furs than they want they part with them

to

to the wandering Koraiks, in exchange for the ſkins of rein-deer, of which they make their cloaths. Every family has a few rein-deer, but never more than are neceſſary for their journies. The women make the cloaths, dreſs the victuals, prepare the ſkins, dry the proviſions, &c. In every reſpect their employment is the ſame as that of the Kamtſchadale women.

Their ſocial manners are not agreeable, though they profeſs a great deal of friendſhip. If any one comes to ſee them, he is exceedingly welcome, and treated with the beſt of every thing they have; but they do not force him to ſtuff himſelf with food as the Kamtſchadales do. They keep their huts exceeding hot, and the women while in them go quite naked. In winter they travel in ſledges drawn by rein-deer, not unlike thoſe of the Laplanders, and the other northern nations. They manage the rein-deer by leather thongs, to which is tied a comb, which, by pulling the thong, pricks the neck of the rein-deer. They ſometimes put two rein-deer abreaſt, and make a journey of

a hundred and fifty verſts in a day. In ſummer they travel on foot, for it is not their cuſtom to ride the rein-deer.

The wandering Koraiks travel over the northern part of this country in the environs of the river Anadir, near the Tſchouktſches, and they often come as far as Kamtſchatka. Their diſpoſition is ſo wild and untractable, that it would be very difficult to bring them into any manner of ſubordination. The very ſuſpicion of ſuch a deſign would be very dangerous.

Their yourtes or huts are made of bent poles, like thoſe of the Barabinzes, but ſmaller, and covered with the ſkins of rein-deer. In the middle of the hut are four ſmall poſts, to which the dogs are tied, and it is in the middle of theſe poſts they cook their victuals. The vicinity of their ſituation enables the dogs to get at the victuals and help their maſters in emptying the kettle. The wandering Koraiks cloath themſelves in the ſame manner as the ſettled Koraiks and the Kamtſchadales; but they ſhave

their heads, and pluck out moſt part of the beard.

The chief employments of the wandering Koraiks are the care of their rein-deer and the chace. Fiſhing does not anſwer, as they are not expert at it. The pooreſt of them poſſeſs about fifty rein-deer, ſome have a hundred, the richeſt from one to two thouſand. With theſe herds of rein-deer they travel over their deſarts and mountains, without any apprehenſions of meeting with rivers or foreſts, ſo they do but find moſs on the ground, that being all that is neceſſary for the ſubſiſtence of the rein-deer. They do not milk the female rein-deer, of courſe they have no ſuch thing as cheeſe. Even the wealthieſt of the Koraiks never kill one of theſe quadrupeds unneceſſarily, unleſs it has ſome defect, their kitchen is ſupplied with thoſe which have died by ſome diſeaſe, or to which ſome accident has happened; to this it is owing that their herds become ſo large, and for the ſame reaſon a great ſtock is neceſſary for their ſubſiſtence. The poor go into the

ſervice

ſervice of the rich, and join their little herds to thoſe of their maſters. Every ſort of game is agreeable to them. The women gather roots and wild fruit. Whatever proviſions they find are conſumed immediately, for they have not a thought of laying up againſt any exigency.

The wandering Koraiks are much more wild, hardy, and dangerous than the ſettled. They very often make parties to ſeek adventures, and plunder ſome of their neighbours, or leſs turbulent countrymen. Before they enter on an enterprize, they always drink of the decoction of the intoxicating muſhroom, to inſpire themſelves with more intrepidity and courage. Their arms are the bow and arrow, the lance, and the club. There are ſome who go to the chace and on their expeditions with no other arms than a ſtick. All their military art conſiſts in falling on their enemy unawares. Theft, rapine, and murder, if committed among themſelves, are criminal: if on another race, or upon ſtrangers, they are heroic actions. Their greateſt happineſs conſiſts in paſſing from one

one ſtation to another, and ſeeing their numerous herds of rein-deer. When a herd has increaſed too much, they divide it. There are few Koraiks who have herds ſo ſmall that they are able to count them; and yet if only one ſtrays, it is immediately perceived.

The Koraiks are all polygamiſts; ſome have four wives. They do not purchaſe them; but, like the Kamtſchadales, they firſt endeavour to gain their affections, and then to catch them. The rich marry among themſelves, without paying any regard to conſanguinity; the poor are obliged to get wives from among the poor. The wives of the ſettled Koraiks live in the ſame hut with them; thoſe of the wandering are diſtributed among their different flocks, ſo that each has a flock under her care. Theſe latter are exceedingly jealous, and torment their unhappy wives in a moſt cruel manner. Even an ill-founded ſuſpicion ſometimes drives the huſband to ſacrifice his innocent wife to his furious jealouſy; and

the

the ſuſpected gallant falls likewiſe a victim to his rage. The ſettled Koraiks err as much on the other extreme; for their complaiſance towards their wives is unbounded. They are happy to ſee them charm ſtrangers; and the careſſes the wife receives is ſo much pleaſure beſtowed on the huſband. They offer their wives and daughters to ſtrangers as companions for the night. An acceptance of ſuch offers is eſteemed the greateſt mark of friendſhip, and a refuſal of contempt, which highly diſpleaſes them. We find a ſimilar cuſtom mentioned in the book of Baruch *. Herodotus imputes the like to the ancient Babylonians; and it ſtill obtains among ſome of the South Americans. Yet this politeneſs is attended with ſome inconvenience to the ſtranger thus entertained; for, firſt of all, his polite bed-fellow makes water in his pre-

* *The women alſo with cords about them, ſitting in the ways, burn bran for perfume; but if any of them, drawn by ſome that paſſeth by, lie with him, ſhe reproacheth her fellow that ſhe was not thought as worthy as herſelf, nor her cord broken.* Baruch vi. 43.

ſence,

ſence, and offers him a bowl of it to waſh his mouth with.

The old women name the children. They never ſwaddle them, and have no cradles; the woman ſuckles her child till it is three years of age. The wandering Koraiks make their children preſents of rein-deer, with a view of making them good ſhepherds in their youth. A woman remains in the houſe ten days after lying-in.

They take great care of the ſick, and have recourſe to their prieſts to cure them by a charm.

The wandering Koraiks burn the bodies of the dead. This cuſtom is not uncommon among the ſettled Koraiks. They build up a pile, and carry the corpſe thither on a ſledge drawn by rein-deer, dreſſed in the beſt cloaths, and burn with it all the arms and utenſils of the deceaſed. They kill the rein-deer that have drawn it thither, eat the fleſh, and fling what remains into the fire. In order

order to celebrate the memory of the deceaſed, they make another feaſt of rein-deer.

The Koraiks are Schaman idolaters; and their religious ceremonies approach neareſt to thoſe of the Kamtſchadales.

THE

THE TSCHOUKTSCHES.

SO ſtrong a reſemblance to the Koraiks in every reſpect prevails among the Tſchouktſches or Tſchoukotſkes, both in perſon and way of living, manners, and language, that it does not admit of a doubt but they deſcended from the ſame origin. They occupy that promontory in Siberia which extended from the rivers Anadir and Kolyma towards the north-eaſt, ſeparates the Frozen Sea from the Northern Ocean, and is called Tſchouktſkoi Noſs, or Schélatzkoi Noſs *: that is, Tſchouktſk, or Schelatzk promontory. The climate is cold, the ſoil marſhy, abounding in rocks, barren, bare of woods, and extremely wild and ſavage. The ſummer laſts only a few months, but in this ſeaſon the days are very long, becauſe for ſeveral weeks together the ſun

* Neſs in many parts of Great Britain ſignifies a head-land or promontory.

does

does not ſet at all. The winter extends through the greateſt part of the year; and during this melancholy ſeaſon it is almoſt one continual night. An European cannot therefore ſubſiſt here, nor travel in ſafety except by ſea.

The inhabitants are analogous to the country; being the moſt ſavage, the moſt barbarous, the moſt untractable, the leaſt civilized, the moſt rugged and cruel people of all Siberia. They have neither letters nor writing, nor any kind of inſtruction. They are not yet entirely ſubdued; and conſequently it is but one part of the nation that pays tribute. Their hiſtory is enveloped in darkneſs, as well as their national conſtitution and force. They will not endure the leaſt conſtraint; and though they have been ſeveral times conquered by the Ruſſians, they have always regained their liberty. By a probable computation, they are eſtimated at 3500 bows, or males capable of bearing arms. It would be impoſſible to give a complete and particular account of a people at preſent but imperfectly known.

They

They divide themſelves into two races, that of the Tſchouktſches properly ſo called, and that of the Schelagues. To theſe might be added the inhabitants of ſeveral neighbouring iſlands, ſituated to the eaſt and to the north of the promontory, who are undoubtedly of the ſame origin, though not comprehended in the above-mentioned computation.

The Tſchouktſches are little and lean, with the face ſomewhat flat, and bear a great reſemblance to the Koraiks in almoſt every thing. But the former are much more ſavage, haughty and untractable, more courageous, greater thieves, more falſe and revengeful, than the Nomadic Koraiks. In ſhort, they are naturally as wicked and as dangerous as the Tunguſians are mild and gentle. Twenty Tſchouktſches never heſitate a moment about attacking fifty Koraiks; and, had it not been for the Ruſſian Oſtrogs, the former would long ago have exterminated the whole Koraik nation. Nay, the very Oſtrogs built in their neighbourhood are in continual danger; and their ſupport,

on account of the dearneſs of proviſion, is become ſo expenſive, that the government has lately ſuppreſſed that of Anadyr, or Anadyrſkoi Oſtrog, the oldeſt ſettlement the Ruſſians had in thoſe countries. From this Oſtrog it was that the firſt expedition into Kamtchatka was made, which was attended by the conqueſt of that whole peninſula.

The Tſchouktſches live in families according to their races, but have no ſuperior formally elected. They obey the moſt wealthy and the moſt ſagacious among them, preſerving at the ſame time the moſt perfect independence, and the right of following each his own particular inclination.

Almoſt all the Tſchouktſches have their fixed winter huts, which are pits in the ground like thoſe of the Kamtſchadales *. During the ſummer, and even in winter, they make frequent excurſions; ſometimes for the ſake of their rein-deer, and ſometimes for hunting, fiſhing, and pillage. On theſe oc-

* See before, p. 139.

caſions

caſions they entirely deſert their under-ground habitations, and conſtruct little huts wherever they ſtop, like the ſummer-hovels of the Kamtſchadales. Numbers of them remain both ſummer and winter in theſe miſerable huts, while others are content to fix their abode in the holes of the rocks, and hang the ſkins of rein-deer at their entrance for doors.

Their dreſs, their furniture, their food, and the manner of preparing it, are the ſame as among the antient Kamtſchadales and Koraiks; but the whole is more groſs and ſavage than among their neighbours. They have the madneſs to attempt rendering themſelves more beautiful than the Tunguſians; for they mark not only their faces with black figures, but likewiſe their arms and hands.

They have no veſſel or inſtrument of iron or any other metal among them. Their knives are nothing but ſharp ſtones, and their bodkins pointed bones. All their houſhold utenſils are either wood or leather; and the

whole as ſimple as they could have been in the firſt ages of our globe. Their arms are the bow and arrow, the pike and the ſling. The pikes are armed with pointed bones. Their *baïdars* or canoes are made of the ribs of whales covered with ſeal-ſkins; and, after the manner of the Greenlanders, the Eſquimaux, and ſeveral other Americans, they ſit in them as in a purſe drawn cloſe round their body. They are about twelve feet in length, narrow, and flat-bottomed, and are uſed not only in rivers, but at ſea to traverſe among the iſlands.

They neither eat raw fleſh nor fiſh, but dreſs their victuals by hanging it in the ſmoke. Sauſages are their favourite diſh, which they eat after being ſmoked. Wild fruits and roots are eaten without any preparation. They never milk the female rein-deer, and conſequently are deſtitute of butter and cheeſe, like the Koraiks. However numerous their herds may be, it is never without regret that they find themſelves under the neceſſity of killing a healthy rein-deer. But ſuch as have died naturally, game of all kinds,

kinds, ſea animals, whales caſt aſhore, muſcles, and other ſhell-fiſh, are their ordinary food. Water is their daily drink. To intoxicate themſelves they take the decoction of the inebriating muſhroom; which, as their country does not produce this precious plant, they procure of the Kamtſchadales in exchange for rein-deer ſkins.

The care of their deer is their principal occupation; nevertheleſs they follow the chace and the fiſhery. In the number of rein-deer conſiſts all the riches of the Tſchouktſches. A poſſeſſor of ten thouſand is not uncommon; and ſome of fifty thouſand are to be met with. This great abundance enables them to furniſh the fixed Koraiks and Kamtſchadales with ſkins for cloathing, againſt which they exchange their beſt furs, and whatever elſe they poſſeſs that is agreeable to theſe rich herdſmen. At the ſame time there are Tſchouktſches who have not a ſingle deer. Theſe join fortunes together, and live in common by the chace, the

fiſhery, whales, morſes *, &c. The ſoldiers of the garriſon in deriſion give theſe poor Tſchouktſches the name of *Peſchies*, i. e. people that walk on foot †. The female Tſchouktſches follow the ſame employments as the Koraik women.

The manners and cuſtoms of this people have great ſimilitude with thoſe of the iſlanders of theſe latitudes, of whom we ſhall ſpeak preſently. Their winter huts are ſpacious, and ſeveral families often live together in the ſame pit, having the apartments ſeparated by upright poles. There is a common hearth, the ſmoke of which is let out through a hole made through the covering. The habitation is however commonly full of ſmoke, and is ſo hot that the women ſit always ſtark-naked, even in thoſe corners where the heat pervades the leaſt. Every diviſion has its particular lamp of fiſh-oil, and a wick of moſs. Their beds are only low benches covered with furs. In their perambulations

* Vulgarly called the ſea-horſe.

† An opprobrious term; ſomewhat equivalent to *bog-trotter*.

they

they are drawn in little ſledges by rein-deer. Theſe people are in their conſtitution ſo adapted to the cold that the flame of a lamp is almoſt always ſufficient to warm them in the open air. It is held criminal to thieve or murder in the family and race to which a perſon belongs; but theſe crimes committed elſe where are not only permitted, but held honourable and glorious. They have but a bad opinion of a young girl who has never acquitted herſelf cleverly in ſome theft; and without ſuch teſtimony of her dexterity and addreſs ſhe will ſcarcely find a huſband. Robberies committed on the circumjacent families are eſteemed reputable and heroic acts. As often as they would certify the truth of any thing by oath or ſolemn proteſtations they take the ſun for their guarantee and ſecurity. When conquered by their enemies, they give their prieſts for hoſtages and pledges of their obedience.

The Tſchouktſches, notwithſtanding their characteriſtic of ferocity, are extremely hoſpitable; and although they do not compel their gueſts to overload their ſtomachs, they

however will kill a rein-deer for their entertainment; a thing they never do for themſelves; or at leaſt they make a formal excuſe, that they have not juſt then any deer that has died, or is torn by the bears, to ſet before them. After the manner of the Koraiks they offer their gueſts the moſt inchanting beauties at their diſpoſal, to make the night agreeable to them, and the fair ones never forget that charming piece of gallantry of preſenting a cup of their urine to ſuch as accept their favours.

Their manner of taking their wives, of educating their children, their rejoicings, and their interments, are exactly the ſame as among the Koraiks. Like them, they are of the Schamane religion. But the notions they form of their gods have nothing ſyſtematical in them. Their ideas of virtue and vice and of a future life are exceedingly confuſed. Yet, indifferent as they are to exiſtence, they bear with great reluctance the vexations inſeparable from human imperfection, and are very ready to terminate their ſufferings by ſuicide; a circumſtance that has thrown great obſtacles in the way of their ſubjection.

THE

THE KURILIANS.

THE ſea which ſeparates the ſouthern point of the Peninſula of Kamtſchatka from Japan contains a great number of iſlands in a poſition from north-north-eaſt to ſouth-ſouth-weſt. They ſeem to be formed by a chain of mountains which begin at Kamtſchatka, and terminate at Niphon, whoſe vallies being ſunk into the ſea, and their ſummits, of various magnitudes, appearing above the water, have probably compoſed theſe different iſlands. They are all mountainous, and in ſeveral we find, as in Kamtſchatka, volcanos and hot ſprings. On ſome of them there are foreſts, on others none; but the climate of all is temperate enough.

They are called collectively *The Kurilli iſlands*; and ſometimes, *The Kuſian iſlands*. Hitherto neither the particular name of every one, the number of them, and ſtill leſs their magnitude and natural conſtitution, are at all known. There are about twenty whoſe names

names we are acquainted with. The iſle of *Soumtſchou* is only at the diſtance of 15 verſts from Kamtſchatka. It is 50 verſts in length and 30 broad. *Poromouſou* is the neareſt to Soumtſchou, and is at leaſt twice as large. *Ouyoko* is ſtill much larger than Poromouſou. The iſle of *Matmai* is only 30 verſts from Japan. It is ſeparated from the weſtern continent of China by the ſtrait of Taſſo, whoſe greateſt width is hardly 30 verſts. After the iſle of Niphon, Matmaï is the moſt conſiderable.

The principal of theſe iſlands are inhabited; but many little ones are entirely deſart and unpeopled. They differ widely from each other in reſpect both to their ſituation and natural conſtitution. The foreſts in the more northern ones are compoſed of laryx and pines; thoſe to the ſouthward produce canes, bulruſhes, bamboos, vines, &c. In ſome of them are bears and foxes *. The ſea-otter †

* And alſo the Ovis Muſimon of Mr. Profeſſor Pallas.

† *Muſtela Lutris* Linnæi.

appears

appears on the coaſts of all theſe iſlands, as well as whales, ſea-horſes, ſeals, and other amphibious animals.

The collective appellation of the inhabitants is by no means the ſame in all theſe iſlands. Indeed a great variety of perſonal figure and language is very perceptible among them. Some call themſelves *Kuſchis*, whence perhaps the name Kirrilli has been given them. The iſlanders to the ſouthward are commonly called the Kikkprilli. Some of them have a great likeneſs to the Japaneſe in their manners, language, and perſonal appearance; others very much reſemble the Kamtſchadales. The northern iſlands acknowledge the ſovereignty of the empire of Ruſſia: thoſe to the ſouth on the contrary pay homage to Japan. Several are independent; and thoſe that ſubmit to either of the two powers abovementioned do ſo only in certain reſpects. They give hoſtages from time to time, it is true; but this warrant of their fidelity is not always attended to with the ſame punctuality. They pay not their tribute regularly every year; and the number of tributary heads varies at every

payment. From this circumſtance it is that we cannot judge preciſely of their populouſneſs. In the year 1766, all the iſlanders tributary to Ruſſia were enrolled at no more than 262 males.

The proper Kurilians have ſome reſemblance with the Japaneſe. They are ſhort, with a round face ſomething flat, but of a good complexion, black hair, a copious beard, and a hairy body. They diſcover much humanity and probity in their conduct, are conſtant and reſolute, polite and hoſpitable. Adverſity renders them timid, and prompts them to ſuicide. Their language is agreeable to the ear, and they ſpeak and pronounce it ſlowly.

The men are employed in hunting, fiſhing for ſea animals and whales, and catching fowl. Their canoes are made of the wood their foreſts produce or that the ſea caſts upon their ſhores. They both row and ſteer with one oar ſhaped at both ends like a baker's peal. The women have charge of the kitchen and make cloaths. In the northern iſles they ſew and make different cloths

cloths of the thread of nettles. The ſouthern iſlanders are more refined and poliſhed than the northern, and carry on a ſort of commerce with Japan, whither they export whale-oil, furs, and eagles' feathers to fledge arrows with. In return, they bring Japaneſe utenſils of metal and varniſhed wood, ſkillets, ſabres, different ſtuffs, ornaments of luxury and parade, tobacco, all ſorts of trinkets and ſmall wares.

Their habitations are dug in the earth, and wainſcoted with wood. They are like the pits of the Kamtſchadales, only neater, and partly furniſhed with Japan goods. Their food conſiſts of a variety of amphibious and marine animals. They eat all kinds of game, fowl, and fiſh, fruits, wild roots, and ſea cabbages *. The inhabitants of the more ſouthern iſles procure even ſweetmeats from Japan.

The dreſs of the northern iſlanders is in its ſhape a good deal like that of the Tunguſians. It is made of the ſkin of ſwans, of divers †, and

* Fuci ſpec.

† Called in ſome parts of Great-Britain the *Imber*. Pennant's Brit. Zoology, 4to. vol. II. p. 440, & ſeq.

other

other aquatic fowl, ſeal-ſkins, &c. They cut their hair cloſe to the head, and wear hats woven of reeds. The ſouthern Kurilians love a thick beard, let their hair grow, and ſtain their lips with a ſlight tincture of black. The habits of theſe latter are made after the Chineſe faſhion, long, ſometimes of cotton or ſilk, ſometimes of the bellies of water-fowl, or of peltry; and they wear a Japan ſabre ſlung in a girdle over the robe. Breeches are not in uſe among them. The women dreſs themſelves much like the men, excepting that they cut their hair over the forehead, that it may not incommode their eyes; they colour their lips like the men, only with a much deeper black. Both men and women, after the manner of the Tunguſians, mark with a ſtained thread various figures in black on the face, hands, and arms. They are fond of foreign faſhions; and, when mixed with their own national dreſs, they make a very extraordinary appearance. The different pieces of apparel they fetch from Japan coſt them their beſt furs, eſpecially their fineſt fox and beaver ſkins. They are very fond of a great diverſity of colours; but, as they are extremely negligent,

negligent, they daub their cloaths in a ſhort time, and are almoſt always dirty and badly dreſſed.

They have a particular veneration for old age. They reverence an old man whoever he be, but have an eſpecial affection for thoſe of their reſpective families.

Whenever the iſlanders make a viſit to ſome neighbouring iſle the inhabitants take up their arms and dreſs themſelves to receive them. They treat them like friends, ſalute them by bending the knee, embrace and kiſs. Some of them have ſo much ſenſibility at theſe cordial interviews as to ſhed tears. After the firſt ſalutations, the oldeſt of the company makes a ſpeech, in which he relates his adventures, and what has happened to him and his friend ſince their laſt viſit, all the company during the recital ſtanding up, and liſtening with the moſt profound attention. As ſoon as the orator has finiſhed, he to whom the viſit is paid makes a ſpeech in his turn, and every perſon declares that he takes great intereſt in all that has happened to the

reſt.

reſt. After theſe aſſurances of reciproeal friendſhip, they regale the ſtrangers, though the repaſt is filthy enough; they ſing, dance, and tell tales for their diverſion. Their expreſſions are tender, modeſt, and becoming; always ſpeaking the truth with the moſt ſcrupulous fidelity. As they hate lies and fraud in themſelves, ſo they will not ſuffer themſelves to be impoſed upon by them in others. They are not very ſtudious of neatneſs in the inſide of their huts.

Their manner of taking a wife is pretty much in the Kamtſchadale taſte. The lover does all he can in ſecret to obtain the laſt favours of his fair-one. He enjoys her, and carries her off. Whenever a wife is unfaithful to her ſpouſe, the latter challenges the gallant, who is obliged to fight or accommodate matters with the injured huſband. In their duel the two combatants ſtrike each other alternately three blows. It is ſaid that the Kurilian women have almoſt always difficult labours. The midwife gives the name to the new born child without any ceremony. The iſlanders inhume their dead; the more northern

ern ones indeed content themſelves with cover-ing ſuch as die in the winter with ſnow.

The Kurilians are pagan Schamans. The *Tougouts* or idols are puppets made of bits of wood joined together, and ſhaped very ingeniouſly; they have a particular place aſſigned them in the huts.

THE EASTERN ISLANDERS.

AMERICA is ſeparated from the continent of Aſia and the coaſt of Siberia by a ſtraight, in which are ſituated a great number of iſlands of various magnitudes. Thoſe neareſt to the continent of Siberia have been known ever ſince the Ruſſians were in poſſeſſion of the eaſternmoſt part of Aſia; but it was only under Peter the Great that they were more nearly viſited. Thus the reign of that great man is the epocha of the diſcovery of the principal part of theſe Eaſtern iſlands. The celebrated naval expedition to Kamtſchatka was the firſt voyage into theſe parts; and a ſhort time after, the merchant adventurers, the Koſacks, marauders, and other ſtrollers viſiting theſe ſeas at different times, accounts multiplied from year to year; yet it was not till 1760 that more exact inquiries were ſet on foot, both in relation to the iſlands in general and to each in particular. Her preſent majeſty by conſiderable

ſiderable grants and immunities has protected and encouraged both traders and navigators, with ſuch ſucceſs, that within the laſt ten or fifteen years we have got more knowledge of theſe different iſlands, than was before obtained from the firſt diſcovery of them to that period.

It is nevertheleſs highly probable that the number of the iſlands ſtill undiſcovered is equal at leaſt to thoſe already known. The relations concerning even ſuch as we are beſt acquainted with are ſtill very imperfect, no curious obſerver having hitherto attentively explored them. Some of the people indeed that went on the before-mentioned expedition were cloſely examined about them, but the information obtained was inconſiderable, and related chiefly to ſituations and general appearances. The reſearches that remain to be made will probably be impeded by as many obſtacles as the former, as thoſe ſeas are very ſtormy, and often covered with fields of ice. The iſlands themſelves are wild and uncultivated; and by reaſon of their great diſtance, it is very difficult to procure the neceſſaries indiſpenſably requiſite for the proſe-

cution of ſuch inquiries. Beſides, the Ruſſian voyagers who frequent theſe latitudes attend ſolely to commerce and the chace for furs. Every thing, in ſhort, at preſent is unfavourable to the diligence, attention, and perſeverance which aſtronomical obſervations require for the fixing of latitude and longitudes, and to the ſedulous obſervation neceſſary to the inveſtigation of the natural hiſtory of a country, and an exact acquaintance with the manners of its inhabitants. Senſible of all theſe difficulties, we ſhall here only give a ſummary, from the materials moſt worthy of credit that are come to hand, of the preſent ſtate of theſe iſlanders; to which are added ſuch informations as have been obtained from voyagers who have been in thoſe parts themſelves, omitting only the circumſtances in which they do not all agree. The ſame order will be obſerved as in the deſcriptions of the foregoing nations.

Some of theſe iſlands are at ſo ſmall a diſtance from the north-eaſt promontory of Siberia, that the Tſchouktſches venture over in their little canoes. The ſouthernmoſt are

oppoſite

oppoſite to Kamtſchatka, in the latitude of 56 to 61. As the Promyſchlennikis, or Ruſſian marauders, frequent ſeveral of them, and ſeveral voyages have been made to them, we are enabled to give ſome account of their ſtate and inhabitants.

They are ſuppoſed to extend from the peninſula of Kamtſchatka to the continent of America, in a direction from weſt-ſouth-weſt to eaſt-north-eaſt, and are comprehended under the name of *Liſeye oſtrova* or *Fox iſlands*, from the great quantity of black, blue, and red foxes with which they abound. The moſt remarkable of the vaſt number of theſe iſlands are the following: *Kommandirſkoi oſtrof*, known by the name of Bering's iſle, ſituated at the diſtance of 250 verſtes eaſtward from the mouth of the river Kamtſchatka, and about 80 verſtes in length; *Mednoi oſtrof*, or *Copper iſland*, ſo called from the copper which the ſea throws upon its coaſts; the iſle of *Oumnak*, which is about 250 verſtes in circumference; and *Ounalaſchka*, which is larger than that. Many others are paſſed over in ſilence not much ſmaller than the foregoing, beſides a great quantity of others leſs conſiderable. Of

the larger ones the iſland of *Kadyak* is ſuppoſed to be neareſt to the continent of America.

Another ſuite of iſlands extends from north-north-eaſt to ſouth-ſouth-weſt, croſſing the Fox iſlands. Their number is not great; they are ſmaller than the others, but well peopled, and very like the Fox iſlands. They are called the *Aleoutes*; a name the vulgar commonly give to all the iſlands in theſe parts both northern and eaſtern, frequented by the Ruſſians. *Attak*, *Semitzi*, and *Schemiya*, are the chief of the *Aleoutes*.

The *Andreyeffkie oſtrova*, or *iſles of St. Andrew*, form a cluſter not far north-eaſt from the Aleoutes. Some of them are pretty conſiderable, eſpecially *Ayak* and *Tagalok*; but from their ſituation the iſles of St. Andrew have great affinity with the northern iſles.

There is ſtill a great number of other iſlands, diſperſed and ſingle, both towards the north and towards the ſouth, ſome of which are pretty large: but, as no voyager has

has hitherto viſited more than a few of them, we ſhall paſs them by.

All theſe different iſlands are alike with reſpect to the nature of the ſoil. All are ſtony, mountainous, boggy, and wild. In ſome of them are volcanos. In reſpect to natural productions they differ much from one another, from the peculiar ſituation and climate of each. The northern ones are covered with foreſts and various ſorts of foreſt game. The ſouthern are deſtitute of woods, and abound in quadrupeds that love the open plain, as foxes, &c. Sea otters *, ſea lions †, ſea bears ‡, ſeals, and other amphibious animals are found on the ſhores of all theſe iſlands, ſome in great quantities, others in a ſmaller number. The ſea alſo throws up ſea-cabbages, muſcles, and other ſhell-fiſh, alſo wood floating about as the wind drives it, and which probably comes from America.

* *Muſtela Lutris*, Linnæi. In Ruſs *Morſkoi bobri.*
† *Phoca Leonina*, Linnæi.
‡ *Phoca Urſina*, Linnæi.

Some of theſe iſlands are inhabited, and thoſe even of conſiderable extent; others are only inhabited occaſionally, or for ſome months in the year, ſome are thinly peopled, and others have a great number of inhabitants. There has not hitherto been any Ruſſian ſettlement in theſe iſlands. Some of them, 50 verſts in circumference and upwards, contain no more than from two to ſix families; a circumſtance very favourable to the taking of the marine animals, as they come aſhore boldly without being afrighted. In other iſlands of the ſame magnitude there dwell a hundred families and more. It would be impoſſible to come at the number of theſe iſlanders, as they not only do not take it themſelves, but they will not permit the ſoldiers of the Ruſſian detachments to count them, as they are ſtronger, and can keep them under controul. Beſides, it is for the intereſt of the Ruſſians to preſerve a good underſtanding with theſe people, as well for their own ſecurity, as on account of the chace, and the commerce they carry on with them. When once they are provoked, they hearken to nothing but the ſug-

geſtions

geſtions of their fury, and great numbers of Koſacks have been the victims of it on various occaſions; even ſuſpicion alone is capable of urging them to the moſt dreadful vengeance. In the year 1766, the whole enrollment amounted to no more than 367 tributary males, although it were eaſy to calculate that ſome of the circumjacent iſles taken together muſt contain at leaſt a thouſand men, without reckoning women and children.

Two Ruſſian veſſels commonly make the voyage of ſome of theſe iſlands once a year; ſometimes they ſend three, and ſometimes only one. If the equipment of theſe veſſels happens to be retarded by reaſon of the great diſtance of the port of Oghotchk from the other ports of the empire, the voyage is put off to the next year. The inhabitants of ſuch iſlands as the Ruſſian navigators frequent, for the moſt part pay the accuſtomed tribute chearfully. Every adult male furniſhes a black fox ſkin, a ſkin of a ſea-otter, or an equivalent in other furs, for which they take a receipt of the collectors. Several of theſe iſlands are ſo ſituated that they

they cannot be viſited oftener than once in two years; and ſome are three, four, and even five years without ſeeing the collectors. In which caſes the iſlanders make a ſort of compoſition, but which never amounts to the full of the arrears they have contracted during the abſence of the Ruſſians.

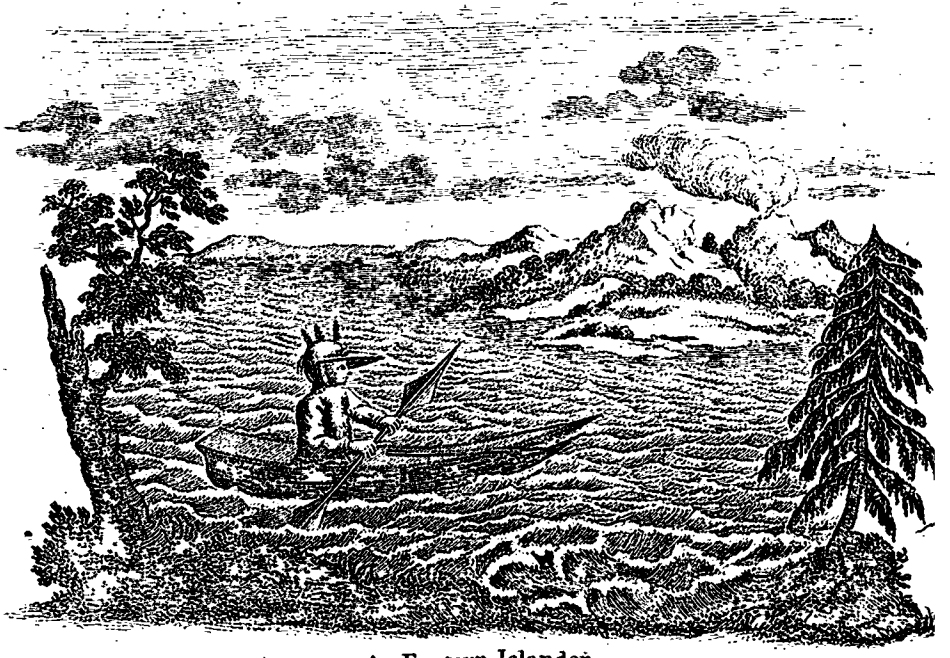
Their tribute may be looked upon as a free gift in conſequence of an acknowledged ſubmiſſion, rather than a formal contribution. The profits made by the Ruſſian ſubjects in theſe voyages are much more conſiderable than thoſe which flow into the imperial treaſury. A Ruſſian trader who frequents theſe latitudes may make his fortune in a very ſhort time if he eſcapes wrecking his veſſel upon the rocks with which theſe perilous ſeas abound.

Moſt of theſe iſlands have always been perfectly independent, and in the full enjoyment of their natural liberty; yet by hunting on them, and extending the trade with them, they might be rendered as profitable as a conquered country.

It may be preſumed that theſe different iſlanders are as diſtinguiſhable from each other as the people on the continent of Siberia, no leſs in regard to their origin, than their figure, character, manners, and language. But the relations we are hitherto obliged to be contented with are very inaquate to the poſſibility of arranging even ſuch of them as are beſt known under diſtinctive characters, and according to the peculiarities proper to every ſtock. Their origin therefore is uncertain, and it cannot be decided how nearly they may be related to each other, or whether they have any affinity at all. There is a great reſemblance between the inhabitants of the Aleoutes, the Fox Iſlands, and the iſles of St. Andrew; their mien and manner of life have great conformity to thoſe of the Koraiks and the North Americans. This likeneſs is in many other reſpects ſo ſtriking, that it ſhould ſeem as if theſe iſlanders, the Koraiks, and the Northernmoſt Americans are ſprung from the ſame ſtock. The languages of theſe people vary, but in ſo ſmall a degree, that an Aleoutan

outan boy, after a little practice, becomes an interpreter among many of the iſlands, and thoſe often very remote. However, it muſt here be obſerved, that in ſome of the iſlands neareſt to each other there are more peculiarities and variations in figure, manners, and language, than between them and others at a greater diſtance. They give themſelves different names; and the name of the race is moſt commonly that of its iſland. The inhabitants of *Kadiak* call themſelves *Kanaguit*: an inveſtigator of names perhaps would find ſome relationſhip between that and *Karalit*, the name of the Greenlanders, and the Eſquimaux of the Labradore.

The iſlanders are, generally ſpeaking, of a ſhort ſtature, with limbs ſtrong and robuſt, but ſupple and free; their faces flat, and their ſkin fair. They have lank black hair, little beard, eyes, ears, noſe, and mouth of the ordinary ſize. For the moſt part they are well made, ſtrong, and of a conſtitution analogous to the boiſterous climate of their iſles. They have a good ſhare of plain natural ſenſe, but are ſomewhat ſlow of underſtanding;



An Eastern Islander.

ing; their ideas of right and wrong ſufficiently ſhew that they are not deficient in intellectual faculties. For more conviction we need only remark the facility with which their children learn foreign languages, and the ſagacity with which all of them turn every accidental circumſtance to advantage for procuring the means of ſubſiſtence in a wild country, deſtitute of ſuch a number of natural productions as elſewhere render the life of man eaſy and agreeable. They ſeem cold and indifferent in all their actions: but let an injury or even a ſuſpicion only rouze them from this phlegmatic ſtate, and they become inflexible and furious, taking the moſt terrible vengeance, without regard to any conſequences, however terrible, that may enſue. The leaſt affliction prompts them to ſuicide; the apprehenſion of even an uncertain evil often drives them to deſpair, and they put an end to their days with the ſame inſenſibility as the Eaſtern Siberians*. Though free and independent, theſe iſlanders are naturally neither fraudulent nor perfidious, neither thieves nor

* See before, p. 133.

pilferers;

pilferers; nor murderous, unleſs iritated by ſome injury. A ſtranger who offers violence to a woman is ſure to pay the forfeit with his life. Yet they will offer their wives of their own accord to any one that behaves friendly towards them; being perſuaded that a civility of ſuch a nature ought to be offered freely and with good-will, and not taken by force. In ſhort, ſavage as they are, they may be won over to betray their own countrymen and their wicked deſigns.

The moſt perfect equality reigns among them. They have neither chiefs nor ſuperiors, neither laws nor puniſhments. They enjoy life without any bitter recollection of the paſt, or anxious ſollicitude about future events. Sometimes indeed a turbulent ſpirit forms to himſelf a party more or leſs numerous, who range under his banner, and follow his commands; and this eſpecially when any ſatisfaction is to be demanded, or any revenge gratified. The oldeſt man of a hut, without enjoying any ſuperiority on that account, ſhews however as little deference as

he can to the reſt of the family. The leader and father of a family is called *Toyon* or *Touigoun*. They live together in families and ſocieties of ſeveral families united, which form what they call a race, who in caſe of an attack or defence mutually help and ſupport each other. The inhabitants of the ſame iſland always pretend to be of the ſame race; and every perſon looks upon his iſland as a poſſeſſion the property of which is common to all the individuals of the ſame ſociety. Whenever ſtrangers come to viſit them in little bands or companies, they give them an amicable reception; but if the companies are too numerous, they are repulſed with arms, and the war continues till one party is diſlodged or perhaps deſtroyed. Every man thinks every thing lawful for the ſatisfying of his wants; and although otherwiſe perfectly peaceable, ſo ſoon as a quarrel is declared on any ſubject whatever, each perſon imagines he has a right of property in the thing conteſted.

They have no knowledge either of letters, writing, hieroglyphics, or chronology. Without the ſmalleſt degree of education, they are entirely

entirely ignorant of their national hiſtory, and deſtitute of every kind of information excepting what has an immediate connection with their way of life. In reckoning they count from one to ten in units, and from thence by tens. The names of the numbers, as they are pronounced in the Aleoutan iſles, are,

Tagatak, one.	*Aton*, ſix.
Alag, two.	*Oulou*, ſeven.
Kankous, three.	*Kapſe*, eight.
Setſchi, four.	*Schiſet*, nine.
Tſcha, five.	*Aſok*, ten.

Agaïya ſignifies the ſun; *touguilag*, the moon; *tana*, water; *katſchik*, the wind; *kiguenag*, fire; *taïyagha*, man; *ayagout*, woman; *yaga*, wood.

Their labours and occupations have no other object than the moſt natural and indiſpenſable demands of life. Eaſe, honour affluence, futurity, are never conſidered in any of their undertakings. Every iſland is ſufficient to itſelf, without any connection whatever with the other parts of the habitable globe:

globe; and hence in great part ariſes the difference in their manners of living, as alſo perhaps the variety of their inventions for ſatisfying the ſame wants, for profiting by whatever each perſon finds within his reach, and for ſupplying all their neceſſities from the ſimple productions of nature.

They have no kind of domeſtic animals, not even dogs; and they hunt thoſe which the Ruſſians bring with them, as if they were game. They neither follow hunting nor fiſhing as profeſſions, and only take a bird when they want its fleſh for food, or its ſkin for cloathing.

The women partake in all the labours of the men, aſſiſting them in every thing, even in making their huts and furniture. They take what game they have occaſion for in ſnares, or kill it with arrows. Their method of taking fiſh is by barricading the paſſages of the ſmall rivers with the timber that floats to their ſhores, then taking up the fiſh in ſmall baſkets, or with forks made of bones, or with their hands. They uſe alſo hooks made of bone tied to lines ſufficiently

ſtrong and flexible, ſpun from a ſea plant*. Some of theſe are eighty fathom in length. A for the amphibious animals, they endeavour to ſurpriſe them in their ſleep, or watch their motions from their canoes, and ſhoot them in the water with arrows. The women take care to dry the fleſh and fiſh, to tan the fiſh-ſkins, the furs, a ſort of chamois, and the ſkins of the belly of various fowl; all which are commonly prepared by only rubbing them frequently to make them ſupple. The Siberian women ſurpaſs thoſe of our iſlanders in the art of tanning; but theſe laſt are very well ſkilled in ſewing and embroidering, and make all the garments of the inhabitants.

Notwithſtanding the people of every iſland are contented with their own productions, they interchange with the others the ſuperfluity of their ſtock, for articles with which they do not ſo much abound: but they are never covetous or ſelf-intereſted in any of theſe exchanges.

* Fucus.

They

They frequently go and drive away ſuch of their neighbours as poſſeſs the greateſt plenty, to ſeize on their ſuperfluity; and this way of taking poſſeſſion is generally practiſed with ſo little ceremony or artifice, that one would imagine the others thought it their duty immediately to yield to the exterminators.

Since the arrival of the Ruſſians in theſe regions the value of moſt articles has conſiderably changed among the iſlanders. They now wear the worſt furs themſelves, and barter away the beſt; eſpecially the ſea-otter ſkins and black foxes for ſhreds and remnants of cloths and ſtuffs, thread, needles, and other trifles; but, above all things, they covet glaſs beads.

Theſe happy people are ſo contented with their lot, that the maſter of a tolerably good pit thinks himſelf the firſt man in the world, if he has a good number of women, a ſtrong canoe, and ſuch cloaths as would paſs for handſome no where elſe in the world. Yet theſe haughty iſlanders do not poſſeſs even a

pin nor any article that would bear the ſmalleſt price with us. Nay, they ſcarcely ever enjoy ſo much authority as to compel their own children to ſhew them the leaſt obedience, or to go a ſingle ſtep in their ſervice.

Their arms and moveables are a perfect picture of the infancy of the world; the bow and arrow, the dart, the lance, the ſling, the ſhield, and the club, all without any capping of iron. It is with bones and pointed ſtones they make theſe weapons of death. It is even ſtrictly prohibited throughout the empire to furniſh them with any kind of iron, for fear of rendering them ſtill more dangerous than they already are without it. They uſe javelins three feet long, well fledged and barbed; which, by the help of a little ſhield, they can throw, as well as the Greenlanders, to the diſtance of thirty fathom. Whenever, in ſpite of all precautions, they have obtained a piece of iron, they beat it, cold as it is, with ſtones till they have made it ſerve for points to their arrows. A wound made by one of theſe inſtruments is almoſt always dangerous,

dangerous, from the roughneſs of its ſurface and its jagged edge.

Their baidars or boats are ſeveral fathoms in length, and ſome of them are able to carry forty perſons. They are however badly made, though they coſt much trouble; and are conſtructed either of the floating timber already mentioned, or of whale ribs covered with the ſkin of the morſe or porpoiſe. All the carpenters' work is performed with ſharp ſtones. Their common canoes are made to hold no more than two perſons at moſt, and the whole machine weighs about five and twenty pounds.

Their habitations reſemble thoſe of the Kamtſchadales, only for the moſt part larger. They are pits dug in the earth, not unlike the *ilgons*, or pits of the Greenlanders. An *oullaa*, or winter pit, is from 10 to 50 fathoms, by 3, 4, or 5, and about a fathom and an half in depth. The inſide is divided into ſeveral compartments ſeparated by ſtakes, and the top is compoſed of a grating made of poles covered with hay and earth. All

the other wood-work is made of the logs that are caſt upon their coaſts. Theſe dwellings are entered by the top, through which alſo the ſmoke eſcapes. For this purpoſe they make ſix or eight holes in the covering, of which one is the door from whence they deſcend by a ſort of ladder. Between the pillars left in the middle for ſupporting the rafters the hearths are made, one or more in every pit, according to its ſize. Theſe hearths are uſed in common, but as rarely as poſſible, ſo that they ſeldom make a fire in theſe ſubterranean abodes. Their beds are mats, and ſometimes furs. To enlighten theſe ſepulchres of the living, they ſuſpend at ſmall diſtances lamps made of excavated ſtones filled with fiſh-oil. A village, greater or leſs, conſiſting of ſeveral families related to each other, occupy a ſingle pit; ſome comprehending fifty, ſome an hundred, two hundred, and even three hundred perſons. A ſtranger, on firſt entering them, muſt think himſelf deſcending into hell. A gloomy darkneſs, a thick ſmoke, a heat often inſupportable, the pale light of ſtinking lamps, a number of beings all wild and naked that have nothing human but the figure, a great abundance of vermin,

vermin, food the moſt miſerable and diſguſting that can be imagined, the noiſe and din of the inhabitants, the moſt ſhocking naſtineſs, a horrible ſtench worſe than that of Styx, form the picture preſented to a ſtranger on his deſcent into theſe ſubterranean caverns. In ſome of the iſles they have only ſmall pits three feet deep, for a ſingle family, partly by reaſon of the hard and rocky ſoil, and partly from attachment to the cuſtom of their anceſtors. The principle part of theſe iſlanders, beſide their pits, have alſo *barabaras*, or ſummer huts, like thoſe of the Kamtſchadales, but larger, built on the ground, and ſwarming with inhabitants. Several of them have the ingenuity to fortify after a faſhion their *oullaas* by ſurrounding them with palliſadoes of drift wood.

Their movables are as ſimple as their houſes. The principal pieces of their furniture are troughs of drift wood, or of the timber which ſome of the iſles produce, ſhells of fiſh, of hollowed ſtones, baſkets, various veſſels of bark and leather, ſtraw mats, ſharp ſtones which ſerve for hatchets and knives, different

utenſils of bone, and where the Ruſſians uſually land you may perceive ſkillets and caldrons.

It may eaſily be imagined how much labour it muſt coſt theſe people to dig and cover their pits, and make their furniture and boats, deſtitute as they are of a ſhovel, a pick-axe, a htchet, and even a knife. They have no other inſtrument than what they make of bones and ſtones. Conſequently they have nothing to do but for a great number to join together and live in as ſmall a compaſs as poſſible. Many of them even paſs their whole lives in the holes of the rocks, or in caverns which they find, diſpoſing them in as much order as they can with drift wood, ſkins, mats, &c.

Theſe iſlanders ſeem perſuaded that nature when ſhe formed them had no intention that they ſhould be aſhamed of their ſhape. They therefore go always naked, both adults and children. The pits are ſo hot that every ſpecies of dreſs would be inconvenient in them. In this eaſy negligence the two ſexes converſe together; and whenever

ever they are abroad they throw off all their dreſs the moment it becomes inconvenient to them. Some, however, among them wear before the parts of generation a ſort of apron made of leather or fur, and ſometimes only a leaf like our firſt parents. The men frequently tie up their genitals in a purſe; but neither the apron or the purſe are worn ſo much for the ſake of concealing the parts as for ſecuring them from injury.

In many of the iſles, eſpecially thoſe to the northward, both men and women have the cuſtom of adorning their faces, arms, and hands, by ſtaining them with the figures of birds, beaſts, flowers, &c. Theſe figures are not made in the way the Eaſtern Siberians uſe by paſſing a blackened thread under the ſkin, but by pricking the ſkin till the blood comes with the ribs of ſmall fiſh, which dots are rendered indelible by rubbing the wounds with a black powder, or earth of other colours. Numbers of them pierce their ears with a quantity of holes, through which they paſs gaudy feathers, ſtrings of glaſs beads, and other trinkets. The women eſpecially are very fond of theſe pendants in their ears.

A great quantity of hair is reckoned ugly; they therefore pluck up their beard by the roots, or at leaſt a great part of it. The women cut the hair from the fore part of the head, and tie up the reſt on the top in a treſs. In ſome of the iſles the men actually ſhave their whole head with ſharp ſtones, and others make a round tonſure ſurrounded by ſhort hair. The generality of them never waſh, ſo that, what with their bronze complexion and their naſtineſs, they are horrid ugly figures. The reſt waſh themſelves firſt with their own urine, and afterwards in water; and theſe have a ſmooth ſkin, look freſh, lively, and agreeable. A very extraordinary cuſtom prevails in moſt of the iſles. The generality both of men and women have two deep inciſions made when very young in the lower lip, and a hole in the cartilaginous ſeparation of the noſtrils. When they have a mind to be dreſſed gaily (which happens very often, as they have a great deſire of pleaſing) they fix in the inciſions of the lip two ſlender teeth turned upwards, and ſmoothly poliſhed, of about two inches in length. Through the hole in the

bridge

bridge of the noſe they paſs the little bone of a bird to ſwell out the noſtrils. The ſmarter among them make a third inciſion in the lip, in which they fix ſome coloured ſtone.

Their dreſs, when they wear any, conſiſts of a *park*, a ſort of frock that reaches down to their knees exactly like that of the Koraiks. This is worn for parade, and ſometimes to defend them from the cold. It is made of the belly ſkin of various water fowl *. The frocks of the women are made of the ſkin of ſea-otters, fox-ſkins, and other furs, worn always on the naked ſkin, ſometimes with the hair or feathers inwards, and ſometimes outwards. The bare ſide of theſe ſkins is commonly ſtained with a ſort of red earth. Their *kamlaïs* are ſomething longer than the foregoing, and worn in rainy ſeaſons. They are made from the guts of the ſea-lion †, or of the ſkins of fiſh. Theſe are worn ſometimes

* Eſpecially of the Colymbus Troile and Alca arctica of Linnæus, of which they have ſeveral ſorts.

† Phoca leonina. *Linn.*

over

over the *park*, like a ſurtout, but often next the body. Linen is perfectly unknown to them. Trouzers, gloves, and ſtockings, are not in uſe with them. Some however wear fur-boots in the winter. Though they walk bare-foot in the ſnow, they never receive any injury from the cold. In ſummer they generally go bare-headed, though ſome put on a wooden hat ſcooped out in the ſhape of a duck's beak, in length about a foot and an half from the front to the extremity behind. The fore part ſerves to ſkreen their face from the ſun. Theſe duck-bill hats are painted over with coloured earths, which their own iſlands ſupply. The edges are adorned with feathers; the upper part and the contour of the whole are decked with bunches of hair of the beard of the ſea-lion and the ſea-bear hanging perpendicularly: they are briſtly, and eight or ten inches long. They ſurround them with glaſs beads and bunches of feathers, ſo that their ſummer caps look not unlike a Roman helmet, eſpecially when the front part of th e beak is a little raiſed. The ſhape is open, and on the upper edge is fixed a little image an inch high

reſembling a man ſitting, carved in bone, in a better ſtyle than one would expect from people who have not the uſe of knives or proper tools. The men wear alſo conical caps of ſkin embroidered, ſurrounded with broad fringes of hair four inches deep; at the point of the cap are tied ribbands, ſhells, &c. In ſome of the iſles theſe caps are flatter; having the uppermoſt ſeam ornamented with long fringes of hair, and the ſides and borders embroidered and ſet off with feathers. In ſummer the women wear caps made of leather, fiſh-ſkin, or the bowels of various animals. Theſe caps are cylindrical, flat at the crown, the brim ſtraight about four inches broad. The whole ſurface of the crown is embroidered over as well as the edge of the brim. Theſe embroideries are very neatly wrought with the ſinews of animals, hair, and glaſs beads when the wearer is able to procure them. The contour of the crown is garniſhed all round with hair fringes about four inches deep. The winter caps of the women are made of the ſkins of various water fowls, which they ſkin in ſuch a manner that the neck, wings, and tail, may remain with the ſkin; and in drying them

them they take care to give them a proper ſhape by putting their head into the body of the bird. Theſe latter ſort of caps are the handſomeſt part of their dreſs. Others cut off the neck, and fix in its place a band of double ſkin two fingers broad, ſtiff, pinked, and very elegantly embroidered; laſtly, the two ſurfaces and the two edges of theſe artificial beaks are garniſhed with hair fringes. This band ſupplies the place of the neck of the duck, and inſtead of the head they faſten to it the under jaw-bone of the *iſatis* or fox of the North. The ſame band, which they can bend and ſhape as they pleaſe, paſſes over the back of the duck, and gives a conſiſtence to this ſingular cap. Their bettermoſt garments are made of the belly-ſkins of different fowls, or peltries, ſhaped like ſhifts, full, and reaching down to their heels. The borders are prettily embroidered and of the breadth of two inches; a quantity of ſtripes of fine furs ſix or eight inches in length are tied all round it. At bottom there is a furbelow ſix inches broad, made of a number of ſtrait ſlips of ſkin. The ſtuff of which the different garments are made depends on the productions of each iſland and

the circumjacent ones. Several of theſe iſlanders are always cloathed in the ſkins of porpoiſes. The more northern ones dreſs themſelves in rein-deer ſkins; and the eaſtern people wear furs, which they probably fetch from America, or which are brought them from that continent, as it cannot be far off. Both men and women wear the ſame ſort of habits, though the men oftener make cloaths of the ſkins of fowls, while the women prefer fine peltry, and a ſort of chamois ſkin for the ſummer. They are but very indifferently ſkilled in the art of tanning and preparing the ſeveral ſkins, but they are very dextrous ſempſtreſſes, and their embroideries are very ingenious. For want of needles and thread they uſe the ribs of ſmall fiſh, and the ſinews of beaſts, which they know how to ſplit, and prepare for uſe inſtead of thread.

The productions of every iſland regulate the choice of their food. They eat whales, porpoiſes, morſes* (commonly called ſea-cows), ſea-otters, ſea-bears, ſea-

* Manati.

lions,

lions, beaſts of prey, and other game; all ſorts of fowl, birds of prey, and others; all kinds of fiſh, eſpecially turbots*, of which there are ſome that weigh as much as eight pounds, different ſorts of whiting, muſcles; in ſhort, except their fellow-creatures and inſects, nothing eſcapes the jaws of theſe iſlanders; and every living thing that the air, the earth, and the water, produce, is welcome to their kitchen; yet it muſt be obſerved, that they only eat ſhell-fiſh in times of ſcarcity. The vegetable kingdom alſo furniſhes them with various kinds of wild berries common to other northern countries; ſuch as the ſervice, myrtle berries, oxycoccos, the brown and yellow raſberry of the north, thearbute, the wilding, &c†. a variety of roots and bulbs of lilies ‡, different kinds of leeks, the ſweet plant of Kamtſchatka §, ſea cabbages ||, with other

* Pleuronectes maximus Linnæi.

† Vaccin myrtillus, uliginoſum, oxycoccos & vitis idea, ſorbus, empetrum nigr. arbutus, uva urſi, rubus chamæmorus Linnæi, &c.

‡ Lilium & biſtorta.

§ Heracleum Sibiricum Linnæi.

|| Fuci ſpecies.

edible

edible herbs and roots. Their carcaſes of land and ſea animals found by accident do not diſguſt them; on the contrary, they are fond of them, as well as ſtinking fiſh, even though they ſhould be half rotten. Salt is unknown to them.

They eat, generally ſpeaking, all their food raw, inſomuch that the blood of the fleſh they devour runs out of their mouths through the inciſions made in the lower lip. It may eaſily be imagined that their cookery requires no great apparatus. In winter indeed they tranfix their fleſh and fiſh on ſharp ſticks, and turn it round in the flame of their ſtinking lamps, not to roaſt, but only to warm it. If, however, it happens that they chuſe to dreſs any of their victuals, they place it for ſtewing between two ſtones hollowed out for a pan and its cover, cementing the joint with clay. When the meat is done enough they put it by, and eat it cold.

Theſe iſlanders not being very dainty are ſeldom in want of proviſion; more eſ-

pecially as the greateſt part of the iſles are but thinly inhabited. Nevertheleſs, in the depth of winter many are often reduced; to remedy which, they dry in the air or ſmoke the remains of ſome booty, fleſh or fiſh, which they could not conſume on the ſpot. Thus the *youkolas*, or dried fiſh, and dried fleſh, are their daily diet during the winter; and both are eaten without any preparation. If any proviſion of fleſh or fiſh is not deſigned to be kept a long while, they lay it in water or in ſnow. The ſame thing they do likewiſe with what remains at the beginning of the winter: but theſe people are as negligent as gluttonous; and, at their meals, they ſeldom leave any thing to lay up.

Their drink is water; and even ſea-water when it would coſt them too much trouble to fetch fleſh. For a treat they drink the blubber of porpoiſes, whales, and other fiſh, whoſe liquid fat they ſwallow with great avidity. Their iſlands furniſh them with no production of an intoxicating quality. The inebriating muſhroom has been brought to them,

them, as well as tobacco, corn-brandy, and a ſpirituous extract of the plants of Kamtſchatka; but as none of theſe liquors are to their taſte, ſo neither do they eſteem or require them. Several of them, however, in imitation of the Ruſſian ſoldiers that viſit them, have learnt to take ſnuff.

When the tide is out the inhabitants pick up muſcles, ſhell-fiſh, and whatever carcaſſes and living animals are thrown upon the ſhore. And as in times of ſcarcity they live on theſe caſual proviſions, every pit, or every village, has a certain extent of coaſt aſſigned it, the limits of which are never invaded by the reſt on any pretence whatever. No perſon, unleſs of the ſame village, dare take up any thing on that territory, not even a dead fiſh, however hungry he may be; he muſt aſk it as an alms, unleſs he has a mind to be beaten with great clubs, or ſhot at with arrows.

Simple and natural as the manner of life of theſe iſlanders is, it does no great honour to

the ſtate of nature; and we muſt confeſs that ſuch men bear a very near reſemblance to beaſts. They have a ſerious air, are very laconic in their diſcourſe, though among themſelves they ſeem to be gay and talkative enough; hoſpitable and generous from careleſſneſs, but rude and uncivilized. Every perſon follows his own propenſities without caring for parents and relations, and does what he will without any idea of obedience, diſcipline, or decorum. They eat when they have any food, and as often as appetite demands, and make no ſcruple of eaſing themſelves by the ſide of their meat, and while they are eating. In times of dearth they often faſt for ſeveral days together. The children almoſt fill the cavern with their ordure; and the adults never go any farther than the roof; ſo that the ſtench of theſe pits and their neighbourhood is inexpreſſible. They generally go quite naked, and practiſe propagation in public, not only at home, but in the open air, and before all the world. And this happens the more frequently as both ſexes are very amorous

rous in their diſpoſitions. The women are likewiſe delivered in the preſence of whoever happens to be by, without the leaſt thought of privacy or concealment. Their beds are mats of reeds, and their cloaths are their only covering.

Though it be true that every race for the moſt part continues in its native iſland, yet they go at times to viſit others, and remain a conſiderable while abroad. The uninhabited iſles belong to them all in common; and to thoſe which are inhabited, they come ſometimes as friends, and ſometimes as enemies. If they ſtay ever ſo ſhort a time in any place they fall immediately to work to dig pits. They procure fire in the ſame manner as the Kamtſchadales, by rubbing two pieces of ſtick together, and then kindle dry herbs to warm themſelves by, which they do by ſtanding aſtride over it in ſuch manner that the heat and ſmoke may get up under their cloaths. Their method of carrying on war is commonly by inroads and ſurprizes; but when a formal attack is made, as they

advance they carry before them a ſcreen of wood, behind which a certain number may keep concealed, and not appear armed before theſe portable ramparts till they are pretty near the enemy.

Their marriages, compared with the formalities uſed in Europe on thoſe occaſions, hardly deſerve the name. A boy old enough to hunt or catch fiſh takes home one or two girls or women, by whoſe aid he endeavours to provide for their common ſubſiſtance. They live together as man and wife in the young man's pit, or in his partition of the common cavern, without purchaſe, or previous contract, or other matrimonial form. A man generally chuſes his firſt wives himſelf: but, if he is a ſtout fellow, a good hunter and fiſher, he is never at a loſs how to diſpoſe of his vigour; maidens, deſerted women, widows, and wives that have been diſmiſſed by their huſbands, offer themſelves to him; whence it is that many of theſe iſlanders are in poſſeſſion of four or ſix wives at a time. Where a houſhold has been formed

formed in this manner, there generally is to be ſeen a gang conſiſting of old men, old women, and children: all are welcome; all are employed according to their ſtrength, and are maintained upon what they procure in common. In good times a family is ſettled in a ſhort time, but in leſs favourable ones it diſperſes itſelf as faſt: the men go and ſeek their fortune elſewhere, and the women join themſelves to other men; taking ſometimes their children with them, unleſs they chuſe to accompany the father. This breaking up of houſekeeping is done without any diſorder, or diſpute, or blows, for the women are as perfectly free and miſtreſſes of themſelves as the men. In ſome of theſe iſles married people with their children and relations form ſmaller family ſocieties, becauſe the huſband has more authority here than elſewhere; but then he has alſo the power of trucking his wives and children as often as he thinks himſelf obliged to do ſo for procuring neceſſaries: theſe exchanges are often made without the leaſt ſcruple on either ſide for cloaths or food. A woman thus deſerted or exchanged returns at various times to her former huſband; and this licence

in a ſtate of nature is attended with fewer diſagreeable conſequences than it would be under our factitious and regular inſtitutions.

Theſe iſlanders, ignorant of the rights of excluſive and reciprocal property in the married ſtate, are ſuperior to any idea of jealouſy; the men leaving their wives in a perfect and entire liberty of promiſcuous enjoyment, and theſe women returning the ſame compliment to them. They pay no attention to the degrees of relation, engaging in wedlock for no other purpoſe than that of gaining their livelihood with leſs trouble, and to concur with the deſigns of nature. As they never experience any obſtacle in this reſpect, they are in no danger of becoming addicted to exceſſive debauchery and libertiniſm. They envy no man's pleaſure or good fortune. As the men prefer buxom women to virgins, their daughters are ſuffered to grow up in perfect liberty, and in the daily acquiſition of experimental knowledge. A mother never abandons her children till they are of an age to remember their name; and as theſe iſlanders have an univerſal love for children,

every perſon chearfully receives theſe little deſerted innocents, not only the new huſband whom the mother has choſen, but every one to whom chance leads them to apply.

It it ſaid that the women have commonly very eaſy labours. They frequently bathe their children in cold ſea water. Whenever a child cries, the mother plunges it in cold water, in the ſevereſt weather, till it has done crying. They ſuckle their children but a very ſhort time; feeding them as ſoon as poſſible with groſs and generally raw aliments. To accuſtom them early to ſit on their heels, they tie their feet together and put them in that attitude. They ſuffer them to run about at diſcretion as ſoon as ever they can walk. It may readily be conceived that children brought up in this hard manner, girls as well as boys, have not long need of their parents; and without their aſſiſtance they ſoon help themſelves to what they want, and in a ſhort time become as good iſlanders as their parents, to whom they are entirely indifferent, and by whom often they

are

are not even known. The moſt uſual appellatives in theſe parts are *Inaniſch*, *Bakoutour*, *Alaoutok*, *Tſchoumila*, *&c.*

Theſe people are neither ſo ſavage nor ſo inſenſible as not to ſeek to render life agreeable by all ſorts of diverſions. Neither their nuptials, the birth of a child, nor their religious worſhip, occaſion any feſtivity among them; but they paſs the whole month of December in making viſits, not only among their neighbours, but alſo upon the circumjacent iſles. Their accidental rejoicings depend on a ſucceſsful chace, a viſit from an unexpected friend, or the carcaſe of a whale being thrown upon their coaſt. Whenever this latter piece of good fortune happens, the whale belongs to all the inhabitants of the iſland in common; and the proprietor of the diſtrict whereon the animal was found, has no right to any greater ſhare than all the reſt. They aſſemble from all parts with the moſt extravagant joy about the monſter, perform idolatrous ceremonies and magical grimaces, then ſtrip themſelves quite naked, and proceed to cut up the prey; dividing the fleſh, the ſkin, the blub-

ber, and the bones. This done, they put on their beſt apparel, ſwell out their noſtrils, adorn their lips with the crooked bones before ſpoken of, and devour all that is eatable with demonſtrations of exceſſive tranſport. On occaſion of any very ſucceſsful fiſhery or chace, they rejoice nearly in the ſame manner, but the feſtivity is not ſo univerſal as that of the whale.

At theſe celebrations they divert themſelves by eating to exceſs the fleſh and fat of fiſh, they play upon a ſort of kettle-drum, ſing, dance, tell ſtories, and indulge their amorous propenſities. They have no other muſical inſtrument than their little kettle-drum, with which they go in proceſſion before ſuch as come to viſit them, and the cadences of their dances are regulated by theſe and their voices together. The ſubjects of their ſongs are fabulous relations, or fortunate and extraordinary adventures. They do not dance in circles, but forwards and backwards, making a long ſtring of ſeveral perſons, who perform a great number of leaps and geſticulations.

lations. Theſe ſavages have alſo maſquerades; their maſks being made of wood in the moſt hideous ſhapes: by theſe diſguiſes they pretend to repreſent different animals. The men aſſiſt at them quite naked excepting only the little apron or purſe before-mentioned; the women go to them cloathed. After having danced enough they break their timbrels and maſks, making new ones at every feſtival. When any magicians appear on theſe occaſions, they add great ſolemnity to the occaſion by their prophecies and tricks. Laſtly, they aſſign a couch to each gueſt, and the hoſt lends his women to ſuch as have brought none with them. When the ſtrangers are going away the adieus are very cold; they are not conducted on the road, and they depart without any thanks for the reception they have met with.

Theſe iſlanders are pagan Schamanes, like all the people that inhabit the eaſtern coaſts of Siberia. Their belief is ſtill more ſenſual than that of thoſe Siberians; the inviſible and the immaterial have not the leaſt concern in their ſyſtem. They have no diſtinct notion

of

of the gods, of their influences on mankind, nor of a future life. Their religion has neither feaſts nor adorations. Their Schamans or magical prieſts are like thoſe of Kamtſchatka: they pretend to be related to ſpirits, and boaſt of knowing the paſt and the future. The people ſhew them great reſpect, but give them no pay nor any reward for the feats they perform. At a whale-feaſt the Schamans chant thankſgivings to the gods in gratitude for their gifts; but this devotion is accompanied with a number of ridiculous geſticulations to the ſound of the magical drum. As ſoon as they ſit down to eat the carcaſe the prieſts throw ſome pieces into the fire, as a kind of offering.

Like all the other profeſſors of Schamaniſm, theſe iſlanders inter furniture with their dead, to begin their houſe-keeping with in the other world. They have certain little houſhold gods which they rub with blood and greaſe as their food. They pretend that the volcanoes and ſmoking rocks of their iſlands, together with ſundry great caves, are the abode of the gods and ſpirits; and it is to theſe objects that the

the magical prieſts addreſs their prayers. They neither fear nor hope any thing from their gods or from futurity; and the favour or indignation of their divinities is indifferent to them.

They have a good conſtitution and conſtant health, perſerving their vigour to a very advanced age. The ſcurvy, the itch, fevers, and ſeveral other diſtempers, ſo common elſewhere, are very rare among them. Hitherto the ſmall-pox is utterly unknown to them. Their teeth continue white, even, and ſolid to extreme old age. If any one finds himſelf diſordered, he keeps a perfect regimen for two or three days. To cure the head-ach, they bleed the patient by opening a vein in his head, by means of a ſharp flint. They dreſs wounds by applying a root of their climate whoſe ſalutary properties they are acquainted with. In ſhort, they are ſo far from being over tender or nice, that oftentimes when they want to glew any thing in a hurry (for which purpoſe they uſe a preparation of the blood of animals), they do not heſitate long about getting blood for that uſe, but will immediately

mediately give themſelves a knock on the noſe, with their fiſt, to obtain as much as they want for the inſtant.

They are afraid of ghoſts and ſpectres; and it is with great reluctance that they inhabit the huts where any one is dead. But leſt they ſhould be obliged to abandon their larger pits on ſuch accounts, they put the ſick out of them, that they may die elſewhere. If any perſon dies in a ſmall pit, they leave him there and fill it up. If the deceaſed was poor, they put him on his cloaths, wrap him up in a mat, with his furniture and implements of hunting, and ſo bury him with great lamentations. The rich are not inhumed: but are dreſſed in their beſt apparel, put into a little canoe with their furniture and inſtruments, and then the canoe is hung to a ſort of gallows compoſed of poles, two forked and one tranſverſe, and thus the carcaſe rots ſuſpended in the air.

The coſaks, or Ruſſian volunteers, the hunters, the irregular troops, and the Ruſs merchants

merchants who frequent theſe iſlands, lead a very troubleſome life there. They embark at Kamtſchatka, and the voyage out and back again is ſcarcely ever performed in leſs than a year. In this time they have to viſit ſeveral iſlands, to receive the tribute which the inhabitants pay voluntarily, to exchange a variety of petty merchandiſe, eſpecially glaſs beads and other trinkets, for which the iſlanders give them their beſt furs, and to hunt game for themſelves. If it was lawful to ſupply them with knives and hatchets, that commerce would be exceedingly lucrative; but, as it would be furniſhing them with arms againſt themſelves, they endeavour to draw as much profit as they can from the chace, and content themſelves with that; for the iſlanders allow the Ruſſians to hunt without any reſtraint, not only along the coaſt but in the interior parts of the iſlands alſo. They even give them young lads as conductors, who in a ſhort time learn to ſpeak Ruſs, and ſerve at the ſame time as hoſtages and interpreters. The Ruſſian hunters live on their own proviſions as long as they laſt; but,

but, when *all his* conſumed, they do like the natives eat fleſh and fiſh without ſalt or bread, and *this* without any prejudice to their health. The inhabitants treat foreigners with rudeneſs and incivility, but they do them no harm, nor diſturb or moleſt them in any manner, unleſs they have formed any ſuſpicion, however groundleſs, and then they reſolve on nothing leſs than killing all the foreigners among them, without allowing themſelves time for reflection. For which reaſon the hunters are continually on their guard; and the more, becauſe all familiarity with the women is prohibited foreigners, as it is at Kamtſchatka. A Ruſſian ſoldier never lodges alone with an iſlander; and if any goes down into a pit, he does not remain long there. The Ruſſians have their own barracks, where they keep watch day and night. When a voyage has been ſucceſsful, the cargo of a ſingle veſſel may conſiſt of 2000 ſkins of ſea-otters, from 2000 to 2500 ſkins of the ſea-bear, about 1000 ſkins of young otters, 2000 blue foxes ſkins, about as many of black foxes, and more than 4000 white ones. The

quantity of theſe furs varies according to the quality of the iſles they land on, and according to the kind of game it moſt abounds in. They take alſo ſometimes more of one ſort, ſometimes of another; but the fore-mentioned numbers are not always complete.

OF SCHAMANISM.

THE numerous pagan nations that inhabit the Ruſſian empire are diſtinguiſhed as the profeſſors of three particular religions; the Schamane, the worſhip of Lama, and the Bramine; the laſt is embraced by a ſmall number of Indians found in this empire. The Schamane is the moſt numerous, branching out into the different ſects of the pagan Finns, Tartars, Samoyedes, Oſtiaks, Kraſnoyars, Mandſhours, Oriental Siberians, Bourraittians, and the different iſlanders of the Eaſtern Ocean. That of the Finns has been already treated of in the firſt volume of this work. Here follows a conciſe account of this idolatry in general, with as much order and connexion as a ſyſtem ſo full of abſurdity and confuſion will allow.

The Schamane religion is undoubtedly one of the moſt antient that exiſts, at leaſt the Eaſtern nations know of none that has an

earlier date. It is the ſource from whence have ſprung the worſhip of Lama, that of the Bramines, and various other pagan ſects. The prieſthood of the Indies have had ſeveral philoſophers of their order, and thereby their dogmas have been reduced to a ſyſtem. But among the nations of the Ruſſian empire, they have undergone great alterations. Their profeſſors, from a total want of ſchools and literature, have ſucceſſively made ſuch prodigious changes in them, that at preſent they are no longer any thing but a train of contradictory rites, or a maſs of abſurdities and the groſſeſt ſuperſtition. Wars, emigrations, a vagabond life, a mutilated and falſified tradition, the ſtupidity or the knavery of ignorant prieſts, muſt neceſſarily have contributed much to the disfiguring of the primitive dogmas of Schamaniſm. An union of all theſe cauſes has occaſioned the introduction of the great variety of opinions and ceremonies among ſo many nations of different languages, of different countries, and of divers ways of living: but the fundamental opinions, and the moſt eſſential ceremonies, have been preſerved in a very remarkable conformity.

conformity. Whence we may conclude, that the alterations that have gradually inſinuated themſelves into this religion have been adopted rather through forgetfulneſs and inattention, than from a ſpirit of innovation and addition.

Among all the Schamanes women are looked upon as beings vaſtly inferior to men, and are thought to have been created only for their ſenſual pleaſure, to people the world, and to look after houſhold affairs; in conſequence of which principles they are treated with great ſeverity and contempt. The fair ſex are allowed the common prerogatives of humanity only in a very low degree; being generally held as impure and reprobated by the gods. They are even thought noxious and accurſed during the period of their ſexual revolutions; and in child-birth are ſuppoſed dangerous and fatal to men and animals. They are interdicted the worſhip of the deities, and dare not paſs round the common hearth of their habitations, becauſe fire is ſacred to the gods. As the women are believed to profane and defile every thing they make

uſe of during their catamenia, they have their peculiar horſes and ſaddles, are obliged to ſit on places aſſigned them apart, and are not uſually permitted to eat or drink out of the common houſhold veſſels. If by chance a man is obliged to make uſe of any utenſil appropriated to the women, he is very careful to purify it previouſly by repeated fumigations. Women are conſidered altogether as an article of merchandiſe, and are trucked for cattle, cloaths, &c. A woman delivered of twins, or of a deformed child, is thought to have had commerce with the devil. A father is always grieved when his wife is brought to bed of a daughter; the mothers likewiſe are beſt pleaſed with boys; and the poor female innocents, if they could foreſee the dreadful lot that awaits them, would be tempted themſelves to curſe their entrance into a miſerable being.

Yet, notwithſtanding the contempt the Schamanes have for women, their religion allows of prieſteſſes, for whom they have as much reverence as for the prieſts, aſcribing to them an equal pre-eminence and power. Theſe

Theſe heathens believe that the vocation of them both is from the gods themſelves; and whenever an infant is ſubject to cramps, convulſions, or other ſpaſmodic affections, it is certainly denoted the favourite of heaven, as ſuch are the ſigns of a celeſtial call.

The Tunguſians, the Bouraittians, and other nations, give theſe prieſts the name of *Schamans*, a term which ſignifies *a ſorrowful and contrite ſolitary, a man maſter of all his paſſions*. The Teleoutes call them *kams*, *kammeas*, or *ghams*, i. e. lords or prophets. The Yakoutes and ſome others give them the appellation of *ayouns* and *abys*, Tartarian names for prieſts; and the Samoyedes call them *tadybs*.

Theſe Schamans, both prieſts and prieſteſſes, are diſtinguiſhed from the laity no otherwiſe than by their peculiar manner, and a little more extenſive knowledge of the doctrines and ceremonies of their faith, not being obliged to celibacy, or any particular rules in their manner of life. The preſents they receive, and the profit of the ſacrifices, fur-

niſh them with a maintenance; but as theſe are generally inſufficient to their ſupport, they are indebted to the chace and the fiſhery for a farther ſupply. The aged inſtruct the youth in every thing that relates to their religion, and the art of impoſing on the people. As the prieſts are the only depoſitaries of religious doctrine, they are looked upon as the mediators between the gods and men, as poſſeſſing the talent of appeaſing the wrath of the celeſtial powers, and of reconciling them with mankind. Under this capacity they are honoured and feared. But among this people alſo there are free-thinkers, who make no ſcruple to declare that theſe pretended magi impoſe upon the people, and abuſe the credit their function gives them; and theſe gentry hate the prieſthood cordially. As they make great efforts in their geſticulations and contortions, many of them exhauſt themſelves to ſuch a degree as to become blind. But this accident only ſerves to procure them greater reſpect, as they perſuade themſelves that their connection with ſpiritual beings is thereby made more intimate. The number of their prieſts is various,

rious, ſometimes greater and ſometimes leſs, as their pretended vocation is purely accidental. Some follow their function all their lives, while ſome reſign their charge to others. One part of them are enthuſiaſts, and another impoſtors; but the greateſt number are a compound of enthuſiaſm and impoſture.

Their dreſs is the moſt extravagant and fantaſtical that can be imagined; and this being held a very efficacious way of rendering themſelves agreeable to the gods, no wonder they endeavour to ſurpaſs each other in the ſingularity of their habits. The Tunguſian Schamans, and indeed almoſt all the others, wear long cloaths after the eaſtern manner, for the moſt part made of leather. Their ſtockings, which ſerve as well for boots, are likewiſe of leather; and their whole dreſs is covered over with an enormous quantity of idols, rudely cut in iron, little bells, rings, and a thouſand trinkets, with eagles claws, the ſkins of ſerpents ſtuffed with ſtraw, ſlips of ſkins of various animals, &c. Their caps are ſometimes a ſort of hoods,

hoods, and ſometimes reſemble a rude kind of helmet made of iron, and garniſhed by hanging round them feathers of owls, and ſnakes ſtuffed with ſtraw. As the huts of theſe people are only enlightened by the fire on the hearth, a prieſt thus habited beheld in theſe obſcure receſſes, is a hideous figure; and as he walks the diſmal clanking of his iron gear renders him ſtill more horrid. Such as have refined upon their profeſſional grimaces put on their habits by the ſide of the fire of the ſacrifice, jumping and capering, and making groteſque faces all the time, to induce the ſimple herd to believe that they are then under the more immediate influence of ſome particular ſpirit. Among ſome nations that profeſs Schamaniſm the pontifical habits are ſhorter; and in a few the prieſts content themſelves with putting idols, thongs of leather, and other rags on their ordinary cloaths, adorning their caps with a bunch of feathers.

The drum * is the principle inplement of the Schamans. Its caſe is oval, three feet

* The Tunguſians call this drum *ninguendi*.—*Tour* is its name among the Telcoutes.

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in length, and five or ſix inches deep, made of willow, and covered with ſkin on one ſide only; the other ſide being open, and having a ſtick acroſs the middle which ſerves as a handle to the inſtrument. The ſkin of the drum is covered with hieroglyphics and other figures repreſenting idols, and various animals; and within are a number of idols and rattling things. They uſe but one drum-ſtick, which is a little bent, and covered with hare-ſkin or ſome other fur, to render the ſound of the drum more dull and diſmal: they likewiſe faſten the ends of horns to it, to give it a terrific air. They aſcribe a very extenſive power to this magical drum, and pretend to poſſeſs the art of beating it in ſuch a manner as to make ſpirits appear and diſappear at their pleaſure. If it was cuſtomary for the prieſts of antiquity to follow armies to war, it is poſſible that the uſe of the drum in regiments may have been introduced in imitation of the religious tabor. Several Schamans, inſtead of a drum, make uſe of two rods about three feet long, to which they tie a number of idols: the Bouraittian Schamans call them *borbous*. Theſe latter during their

their adorations wave a *yoda*, or ſmall flag, made of a branch of laryx, with a ſtripe of ſome ſort of ſtuff tied to it. The Yakoutes, inſtead of this banner, make uſe of a horſe's tail.

The Siberian Schamans have neither temples nor keremets *; ſome performing their functions in the open air, on eminences, or on the bank of ſome river; and others in the yourts or little huts. In ſeveral places the religious ceremonies are performed at any hour of the day indifferently, but generally during the night by the light of a fire kindled for that purpoſe.

The principles and notions theſe people have of their religion cannot but be imperfect, obſcure, confuſed, and contradictory: they all agree however in eſſentials.

They all believe in a univerſal God, the creator of every thing. The Tunguſians call

* Places ſo called by the Tſcheremiſſians, where they perform their ſacrifices.

him

him *Boa*; the Bouraittians *Tingi Bourghan*, i. e. the God of Heaven; the Teleoutes name him *Koudaï*; the Kamtſchadales *Koutka*; the Samoyedes *Noum* or *Nom*; the Oſtiaks and the Vogouls *Troron*, which ſignifies light. The ideas they form of the Supreme Being are theſe: God loves his creation and all his creatures; he knows every thing, and is all-powerful, but he pays no attention to the particular actions of men. He is too great for them to be able to offend him, or to do any thing that can be meritorious in his ſight. He neither puniſhes nor rewards; it would therefore be uſeleſs to love him; and there is no reaſon to fear him. The Kamtſchadales diſtinguiſh themſelves by the injurious ideas they have of the Divinity. Every thing that diſpleaſes them in the world, as well as the imperfections of human life, are ſo many proofs, according to them, of the impotence and imbecillity of the Supreme Being, and of the ſcanty capacity of his providence, and therefore they deride him.

The generality of theſe heathens think that God is inviſible, that he has a human figure, and that he dwells in the ſun, or in the ſky; while

while others take the ſun itſelf to be God. The Teleoutes and the Altayan Tartars believe that God appears to men in dreams, and makes revelations to them. Theſe repreſent him as an old man, with a long beard, and dreſſed in the uniform of an officer of dragoons; for their imagination can fix on nothing more magnificent or ſublime than a party-coloured coat. He keeps a brilliant court, and maintains a great number of horſes. When he goes forth on horſeback, the noiſe of his courſers and thoſe of his retinue cauſe thunder; and lightning is produced by the ſparks that fly off from the colliſion of the horſes' ſhoes with the pavement of heaven.

The Supreme Being has divided the government of the world and the deſtiny of men among a great number of ſubaltern divinities, under his command indeed and controul, but they nevertheleſs generally act according to their own fancies, and therefore mankind cannot diſpenſe with uſing every means of obtaining their favour.

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The reſt of their notions concerning theſe inferior deities are a maſs of confuſion, contradiction, and abſurdity.

Different nations have different divinities, with different employments and different influences.

By combining together as much as poſſible all their ſeveral opinions, the whole may be reduced to the following ſyſtem. The ſubordinate powers are in general either beneficent or maleficent; that is, either friendly or inimical to mankind. But their ideas of the na ure and qualities of theſe gods are groſs, material, and oftentimes abſurd to the higheſt degree. They even frequently confound the names and influences of the benign and maleficent deities.

Every divinity of the former claſs has one or more offices belonging to the government of the world. Their delight is to do good, but they are ſometimes partial, and when offended they puniſh the tranſgreſſor. They are obſtinate, auſtere, and vindictive. Theſe pagans perſonify

perſonify all the attributes of the divinity, diſplaying them under the figure of the two ſexes: but they do not hold, with the Finns, that the gods and goddeſſes are married. All the celeſtial bodies, and all terreſtrial objects of a conſiderable magnitude, all the phænomena of nature that can do good or harm, every appearance capable of conveying terror into a weak and ſuperſtitious mind, are ſo many gods to whom they direct a particular adoration. The ſun, the moon, the ſtars, the clouds, the rainbow, ſtorm, tempeſt, fire, water, the earth, rivers, and great mountains, are the principal divinities of this idolatrous people. Some believe that the mountains and the waters are no more than the abodes of the gods, and that fire is a ſacrifice to them.

The Tunguſians, with ſome others, are extremely zealous in their religion: with them *Tala* is the god of health, *Axaguin* of the chace, *Yelovin* the god of travellers, *Helben* preſides over women and all their affairs, *Moundi* is the god of children, *Sokiovo* is the guardian of rein-deer, and cauſes the flocks and herds to proſper. They have many other deities, which we forbear to mention.

The

The maleficent gods, or devils, are likewiſe very numerous. They believe in a chief devil, who is the head of all the reſt. His ordinary name is *Schaitan*; the Tunguſians call him *Boun*, the Bouraittians *Okodil*, and the Kamtſchadales *Kanna*. This devil is the moſt powerful being after the ſupreme God. They repreſent him as violently wicked, but think it poſſible to appeaſe him; the ſchamans particularly are in his favour, and he deigns ſometimes to ſmile upon their prayers. The ſubaltern devils, or malignant ſpirits, ſhare the buſineſs of doing miſchief to mankind among them, and are the immediate cauſe of all the diſaſters and calamities to which the human race is ſubject. Under the idea of Satans they partly comprehend a perſonification of the juſtice of the Supreme Being and the puniſhment of evil, and partly the evil and misfortunes themſelves. They hold evil to be a ſelf-exiſting ſubſtance which they call by an infinitude of particular names: but all their notions on this head are confuſed and unconnected. Theſe ſpirits dwell in the water, under the earth, in volcanoes and

in foreſts. Their *Mitgh* or *Garan* are aquatic fairies; *Kongdouroki Tſchiſikam*, Lords of the earth, and *Ilguirki* are terreſtrial ſpirits; *Temir Kam*, Lord of iron, or ſpirits of the mountains; *Ouſchaktſchou*, *Vodaſch*, dæmons of the foreſts; *Aſchintitei*, the gods of inſects, and many more.

Beſides theſe different gods and devils, they addreſs a certain worſhip to the manes of their anceſtors, of the ſettlers of any colony, of their heroes, and of all the prieſts and prieſteſſes of ſchamaniſm, whom they regard as demigods or ſaints, imagining that the gods make uſe of their miniſtry and advice in the government of the world. They attribute to theſe ſaints a perfect knowledge of every thing that paſſes here below. They hearken to the invocations of their votaries, and are able to procure happineſs or ſuccour to ſuch as apply for it. The number of them is ſo great, that the people eaſily confound the ſaints with the gods and devils, often taking one for the other, and directing their petitions to very incompetent tribunals. Such as dwell in the neighbourhood of ſome Ruſſian ſettlement, attribute the proſperity of the Ruſſes to the patronage of

St.

St. Nicholas of the Greek church, for which reaſon they invoke him to proſper their undertakings as if they were Ruſſians. They imagine that both the gods and the ſaints live after the manner of men, only with more magnificence and ſplendor; that their will alone is ſufficient to ſupply all their neceſſities; yet, nevertheleſs, they frequently labour for their ſubſiſtence. The gods travel ſometimes on foot, ſometimes on horſeback, and ſometimes in a carriage. The Kamtſchadales believe that their god Toui is always drawn by fine dogs, and as often as they come to a place that makes the chariot jolt it occaſions an earthquake. If it rains during a tempeſt, it is *Belouta*, the god of thunder, that makes water; in conſequence of which principles, the Bouraittians, who are rich in cattle, build huts in the deſarts to ſerve as retreats for the gods in caſes of need. The cuſtom that obtains among ſeveral nomadic people to conſecrate their horſes has reference to the ſame opinion, and will be ſpoken of hereafter. Some of them think that their gods follow the chace and fiſhing, and that they lay up a proviſion of roots againſt a time of dearth.

They have many other ridiculous tenets, which we paſs over in ſilence on account of their exceſſive abſurdity.

They are perſuaded that the gods appear to the ſchamans, in the ſhape of a bear, a ſerpent, or an owl in preference to all others; for which reaſon they have a reſpect for theſe animals. The fir *, a ſpecies of mugwort ‡, and the ivy of Kamtſchatka, are the vegetables conſecrated to the gods, the ſmoke of which is highly agreeable to them; they therefore decorate the idols with them, and uſe them to perfume and purify impure and profane things. The ſacred plants are not the ſame every where; but all have the ſame uſe. Swine, frogs, inſects, and worms, are impure, and may not be uſed as victims.

The notions they have of the world and the univerſe, are confined within the narrow bounds of the knowledge to be acquired in their deſarts. They think the world has ex-

* Pinus picea Linnæi.

‡ Artemiſiæ ſpecies. The Katſchinzes and ſeveral other people call it *irven*.

iſted

iſted from eternity, and that the future life of man and animals is but a continuation of the preſent, and hence they talk to the bears they have killed, the carcaſſes of whales, &c. as if they were living and reaſonable creatures.

Man, according to them, is compoſed of body and life, by life meaning ſoul. Man is free, and his actions are arbitrary. The ſucceſs of every thing, happineſs and miſery depend on the gods, the ſchaïtans, and the influences of men. Some therefore dread the anger of the gods which inflicts on them ſuch great diſtreſſes; whilſt others are afraid of nothing, and have no ſcruple in the world about any thing. The gods love to be reſpected, they reward the reverence that is paid them, as alſo probity and humanity. On the contrary they abominate and puniſh premeditated villainy, fraud, and cruelty towards mankind. With reſpect to all other matters their morality is ſo relaxed, that it would be difficult to tranſgreſs againſt it. The gods are very indifferent to the idleneſs or induſtry of mortals: it is of no concern to them whether they paſs their time in labour or in ſloth, whe-

ther they lie with their own or another man's wife, whether they eat and drink much or little, whether they feed on ſtolen proviſion, or on what they have killed themſelves. The devils are always doing all the miſchief in their power, without regard to the good or evil actions of men; and therefore it is neceſſary to keep them at as great a diſtance as poſſible, by the help of the prieſt, by ſacrifices, preſents, fair ſpeeches, and threats. Health, a thriving flock, a numerous offspring, a ſucceſsful chace, a fortunate fiſhing, and a frequent enjoyment of ſenſual embraces, conſtitute their ſupreme felicity. Misfortune, conſequently, conſiſts in the want of any of theſe enjoyments; and the greateſt of all evils that can befal them is death.

All the profeſſors of Schamaniſm are firmly perſuaded of an exiſtence after death; but they have ſuch uncomfortable and miſerable ideas of that ſtate, that many of them are dreadfully afraid of it. They alſo hold a dead body in the utmoſt abhorrence. They

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are afraid of ghoſts and apparitions, and therefore when they have aſſiſted at an interment, they endeavour to prevent death and the ghoſt of the deceaſed from following them, by performing a thouſand ſuperſtitious fooleries; ſuch as jumping over a fire, ſtepping over ſeveral ſticks ſet at ſmall diſtances from each other, the prieſt all the while making motions as if repelling death by beating the air with a wand; then they perfume themſelves and fumigate the hut of the deceaſed, or abandon it entirely. They never pronounce the name of the deceaſed, for fear of renewing the remembrance of him. All his relations that bore the ſame name with him change it for ſome other, which cuſtom has neceſſarily occaſioned great confuſion in their hiſtory. They ſuppoſe death to be a metamorphoſis of the preſent life into a ſubterraneous one, of the ſame nature, indeed, but very melancholy and gloomy, and purely intellectual and ſpiritual. They attribute a ſoul to every animal; and, although firmly convinced that every thing rots and periſhes by diſſolution, they nevertheleſs bury with the

corpſe various implements and cattle, that he may uſe them in the other world. The ſpirits of the earth govern the ſubterranean world, and do a deal of miſchief to the departed, whoſe repoſe they endeavour continually to diſturb. For which reaſon the Teleoutan ſchamans try to drive them off by various incantations and myſterious rites, and always at funerals ſtrike the air ſeveral times with an axe.

Several tribes of theſe people, and more eſpecially ſuch as dwell in very remote deſarts, expoſe the dead on trees, or ſuffer them to rot upon the ground without inhumation: others burn them that they may be effectually removed from the machinations of ſpirits. The heirs of the deceaſed appropriate to themſelves his flocks: but his cloaths, furniture, arms, &c. they inter with him, that he may have wherewith to begin houſekeeping in his ſubterranean habitation. They have no doubt but cattle of all kinds reappear after death in the lower world, to rejoin their former poſſeſſor, though they die ſucceſſively and not all immediately after him. It is very uncer-

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tain whether the chace and the fiſhery of the other world are as good as in this. A man that dies will be ſoon followed by ſeveral old women to bear him company, who are no longer of any uſe upon earth. The more eaſtern Siberians, as well as the Kurilian iſlanders and the Kamtſchadales, maintain that the future life is a continuation of the preſent, but much better and more perfect, where they expect to have all their deſires more completely ſatisfied than here. They ſhall poſſeſs more numerous flocks, fine ſets of dogs for draught, an excellent hunt, and buxom wives. The women, on their ſide, expect vigorous and active huſbands; in a word, they are perſuaded they ſhall find in the life to come every incitement and gratification of their deſire. Full of theſe hopes, they are not afraid of death; but, on the contrary, often inflict it on themſelves with the utmoſt coolneſs. And, becauſe the chriſtian religion promiſes its profeſſors only a paradiſe deſtitute of all theſe ſenſual advantages, the ſchamans pity the poor chriſtians, and inſult them with the ſuperior felicity their religion provides

provides for them. The ſchamane prieſts generally meet death with great courage, through the firm expectation of a peculiar felicity in the future world, in return for their having dedicated their life to the buſineſs of reconciling the gods and dæmons to the human race for the performance of thoſe numberleſs tricks and grimaces they think meritorious; and through the perſuaſion of their being admitted to a participation of the ſacrifices offered to the gods, and aſſociated with the ſaints that direct the deſtiny of mortals. Juſt before their death they commonly order their body to be burnt, as a means of purifying it, and of ſecuring it from the tribulations and perſecutions of the ſubterranean ſpirits.

All theſe pagans endeavour to render themſelves agreeable to the gods, and to deſerve their indulgence by the help of idols, prayers, and ſacrifices; and are ſo fully perſuaded of the efficacy of theſe ceremonies and of the truth of their doctrines, as to attribute their degeneracy, their preſent inſignificancy

and poverty, to their being leſs zealous than their anceſtors in the worſhip of their gods and idols.

The leſs ſtupid among them regard the idols as mere repreſentations of the gods, but the reſt take them for real deities. They are made either of blocks of wood cut into fantaſtic ſhapes, or large misſhapen ſtones to which the imagination gives ſome diſtant likeneſs of the human form; but they are for the moſt part fabricated by the prieſts. Sometimes whole rocks are taken for idols from ſomething extraordinary in their configuration: of this ſort is the rock of the Schamans on the eaſtern coaſt of the Mare Baikal. The idols made by hand are puppets of different magnitudes, rudely cut in wood, or ſtuffed with ſtraw. The *ſchovokis* of the Tunguſians, the *kamoulis* of the Kamtſchadales, the *ongons* of the Bouraittians, &c. are of this ſort, about eight inches long, and dreſſed in the faſhion of the ſchamans. Some are covered over the face with a flat piece of iron. The *imelguilſchin*, or annulary idol of the Bouraittians, is one of theſe puppets faſtened within a hoop of willow wood,

wood, about two fingers broad, which repreſents a magical drum. The Kourilians make their idols of chips of wood in a very ingenious manner. The *ſtuffed idols*, or ſuch as are made and ſtuffed with rags, are in uſe only among the Yakouts, the Tſchoulym Tartars, the Teleoutes, and the Altayans. The Tſchoulyms call them *ſcheitans*, and the Teleoutes *tſchalons*. Theſe latter make their idols of little rolls of rags or cylindrical cuſhions, about eight inches in length and four in diameter, adorning them with the feathers of owls, and making a ſort of human face at both ends, with eyes of glaſs, or ſmall bits of lead. The *ſheep-idol* of the Bouraittians is made of a lamb-ſkin, with the feet and tail, and the reſemblance of a human head affixed of wood. The *hanens*, or idols of iron plates, are in uſe among all the Schaman pagans; they are hung about the cradles of their children, and the prieſts eſpecially ornament their cloaths and drums with them. They are ſlips of iron cut into ſuch wretched ſhapes of men, bears, rein-deer, birds, fiſhes, ſerpents, and even the ſtars and elements,

elements, that it is difficult to diſcover what they are intended to repreſent. The figure of a man's face is the emblem of the ſun, a ſemi-circle that of the moon, the figure of a canoe repreſents water, a triangle ſignifies fire, and the emblem of the earth is a grid-iron. The Bouraittians and the Yakoutes have idols of felt, or puppets about ſix or eight inches long, made of that ſtuff. The idol *Inguekin* is the pantheon of the Bouraittians. This is a piece of ſkin eight inches ſquare, cut at the ſides like the teeth of a comb; and this humble invention repreſents the aſſembly of all the gods. Their *nogats* are in uſe among ſeveral other people. Theſe are painted idols, repreſenting the outline of the human figure, are in length about ſix or eight inches, and coloured with the blood of the heart of the victims, or ſometimes with red chalk. The eyes are made of glaſs or lead, and the head is ſurrounded with the feathers of owls.

The Kamtſchadales erect little columns in their deſerts, which they intwine with ivy, and regard as gods, to whom they addreſs their

their religious adorations. The *ghaitou* is an idol in the form of a wolf, and compoſed of different plants tied together. This idol wolf is one of their penates, and has his particular place in their habitations. The *Tſchiptipkan* of the Tunguſian hunters is a ſmall bower of branches, in which are ſuſpended the ſacrificed birds. Their *Doï* is a croſs erected, to which they affix a crucified bird. The *Bogue* of the Tunguſians is an idol made of branches of the fir-tree bound together in ſuch a manner as to repreſent a human figure. The *Teſs* of the Katſchintzes is a forked ſtick, between the two prongs of which are ſuſpended the head of a fox, or two birds carved in wood. It may eaſily be imagined how rude and misſhapen all this variety of ſacred objects muſt be, and how difficult it is to diſcern what they are intended to repreſent, among people without art or taſte, or proper tools. In a word, the gods of all theſe nations are in general ſuch contemptible things, that no child in Europe would accept of them for toys.

At almoſt every ſacrifice they give a new idol to the people, whence it is that we ſee ſuch a quantity in many of their huts. The Teleoutes place them all in one corner of the room. The *Ongo Neguir* of the Bouraittians is a bag filled with idols, hung againſt the left hand ſide of their huts; but in ſummer this bag of gods is ſuſpended to a pillar erected before the hut. The Tunguſians tie theirs to a *ſchonon*, which is three poles reſting obliquely againſt one another. The Katſchintzes place their *Teſs* on the coverings of their huts. The Bouraittians build *Ohos*, or ſmall huts on mountains, for the gods and idols of their flocks. Some of theſe idolaters keep their idols in boxes, &c. By the ſide of every idol they always lay the ſkins of weazles, ermines, and other furs, bones of victims, parcels of hair from the manes of their conſecrated horſes, and other trifling oblations; tying the whole about the idol as an offering. Almoſt all theſe pagans have a great veneration for their idols, bowing and making prayers to them. They never go to the chace but they take one of them as the companion of their fortune; they

they pretend to feed them by ſmearing their faces with blood and greaſe; they inceníe them with the ſmoke of fat, fleſh, blood, boughs of the fir, or wormwood burnt before them. Others, when any misfortune befalls them, load their gods with abuſe, upbraid them with the reſpect they have always ſhewn them, daſh them againſt the ground, throw them into the water, or give them a ſound drubbing with ſticks.

The adorations and invocations of the gods and idols are ſometimes ſolemn and univerſal; but frequently private, when every perſon performs his devotions at home. They expect but little ſucceſs from prayers not accompanied with offerings; and therefore their ſolemn adorations are made amidſt ſacrifices, victims, and oblations. All the profeſſors of Schamaniſm celebrate a feſtival in the ſpring, and another in the ſummer or autumn. Their year begins at the feſtival of the ſpring; on which occaſion they bring an offering of the firſt-fruits of their flocks, and of new graſs. Milk is the principal oblation at this feſtival, in which they implore

a bleſſing on the year. The ſummer feſtival is not celebrated annually in every place; however they contrive it ſo that all perſons may aſſiſt at it once a year.

Excepting ſwine all quadrupeds may be uſed in ſacrifices, as well as birds, fiſh, furs, ſkulls, blood, fat, hair, horns, cheeſs, kourmatſch or parched corn, beer, corn ſpirits, cloth, and money; in ſhort, almoſt every thing may be uſed as an offering or for food to the gods and idols. The moſt eaſtern Siberians ſacrifice even dogs. Branches of the pine are chiefly dedicated to mountains, lakes, rivers, and the ſea.

The ceremonies of their worſhip differ according to the different nations; and often the ſchamans of the ſame people vary the ceremonial. But all in general conſiſt in prayers, the worſhip of the beneficent divinities, ſacrifices, and offerings, pretended magical rites, and the ſuperſtitious mummery the knavery of their prieſts has introduced for reſtraining the influences of devils. Some of them diſtinguiſh between the worſhip of the

gods and that of the devils; while others confound them together, and cauſe their incenſe to ſmoke in honour of both at the ſame time, to render both propitious at once.

When the Teleoutes celebrate their feaſt of the ſpring, the *kam*, or prieſt, repairs to the fields, where all the males of the community, decently habited, aſſemble about him. The prieſt beats his magical drum, then recites a number of prayers, during which the congregation make libations of milk and beer, and ſcatter parched corn about the ground. This done, he eats and drinks of the offerings, giving a ſmall portion to each perſon of the aſſembly, who eat and drink it with great devotion. When all is finiſhed, the prieſt throws up the wooden bowl that held the milk into the air, as an act of divination to know whether or not the offerings have been agreeable to the gods. If the bowl falls with the bottom on the ground it is a good ſign; but if the bottom uppermoſt, it is a certain indication that the gods have rejected the ſacrifice. The feſtival is concluded by drinking

ing the remains of the beer and milk with great merriment.

At the *Ouriſch*, or ſpring feaſt of the Katſchintzes, their kamnu or prieſt lights a fire on a riſing ground, or by the brink of a river; and as he repeats his prayers he waves a flag to and fro. He then makes a libation of four milk, ſome of which he throws up towards the ſun, the moon, and the rivers and mountains of the diſtrict. The whole concludes with a libation to the devil. Every perſon has ſome conſecrated milk to bleſs his hut with; and what remains after the ceremony is drunk up by the aſſembly.

Among the Yacoutes, the ayoun, or prieſt, bleſſes the firſt produce of the milk of every hut apart, repeating prayers, and waving a flag, or ſometimes a horſe-tail over it. He pronounces the names of all the gods, of all the ſatans, and of all the ſaints; at every name caſting into the air a ſpoonful of milk to regale its owner with. This ceremony is repeated three times ſucceſſively. He drinks a portion of the ſame milk, andthen a little boy

preſents the bowl to all the company round, who commonly kneel down as they receive it. This done, the prieſt throws up the ſpoon, whoſe fall denotes the ſatisfaction or diſguſt of the gods.

The *Ayei Ningui*, or ſpring feaſt of the Tunguſians and Bouraittians, is celebrated in the ſame manner with that of the Teleoutes, excepting that the latter, together with their libations of milk, make alſo an offering of freſh herbs and plants. All the other pagan nations of the Ruſſian empire celebrate the ſame ſpring feaſt with greater or leſs variation.

In the month of October the Teleoutes celebrate their Autumnal feſtival. They aſſemble at a place pitched upon for that purpoſe, which is always called *Taoutka*. *Taſchkat* or the altar is a ſort of ſcaffolding made of poſts, branches of trees, and graſs turf. The people of the village that celebrates the feaſt, form a circle round the altar. The *kam*, or prieſt, begins the ceremony by beating his drum and reciting prayers. A young horſe is ſacrificed,

ſacrificed, which they kill in ſuch a manner that the hoofs, the head, and the tail, remain with the hide. They then ſtrip the fleſh entirely from the bones, boil it together with all the entrails, and make an offering of it to the gods by ſpreading it on the ſcaffold, and repeating prayers at intervals. Laſtly, they eat the fleſh of the victim, hang the ſkin upon a pole, with the head always towards the eaſt, tying about it hare-ſkins and other ſmall offerings ſtrung together. Several neighbouring villages aſſiſt at the ceremony.

At the celebration of the feaſt of Autumn among the Bouraittians, which they call *Sangue Haara*, or *The White Moon*, they ſacrifice horſes, oxen, ſheep, and goats. They ſlay the victims one after another on the place of offering, by ſtabbing them with a knife in the breaſt, and then tearing the artery. The oblations are made, and the fleſh eaten in the manner obſerved by the Teleoutes. The Bouraittians addreſs their prayers to their *Nouguits*, or *Nogats*, idols made of rags and ſhreds of cloth, and tied about a little tent. They make up faggots or faſcines of birch-

boughs, to which they faſten remnants of old garments like a flag; and, as the wind agitates them, every motion of theſe rags is devoutly thought to be as agreeable to the gods as a prayer. Thoſe of the ſect of Lama are of the ſame opinion. The bowels and ſuch of the inteſtines as they do not eat are burnt, leſt the dogs ſhould profane them. Great care is taken not to break the ſkeletons of the victims, that each may be covered with the ſkin that belongs to it, and ſtuck upon poles in its original ſhape. No one paſſes theſe figures without bowing reſpectfully before them: and this ceremony is continued till decayed by time they crumble to pieces.—At this feſtival they likewiſe bleſs the ſtakes to which they tie the colts and calves, by ſuſpending them to a tight ſtring, with owls feathers and ſtrips of rags faſtened upon it, which are thought to be equivalent to prayers.

The religious feaſts of the Yakoutes and ſeveral other nations conſiſt of the ſame ceremonies.

Their

Their accidental ſacrifices are made with greater variations. The cuſtom of incenſing and feeding the idols has been already mentioned. The Kourilians, as often as they return from the chace, offer to the gods the ſkin of the firſt game they have killed, by hanging it up before their cave. The Kamtſchadales, in caſes of any diſtreſs or accident, caſt pieces of fiſh into a fire. The Koraïks fix the head of a dog or a rein-deer upon a ſtake in the ground, ſo as to face ſome river or volcano; and to the ſound of the magical drum repeat prayers by the ſide of the head. The Teleoutes, under any domeſtic affliction, ſacrifice a hare, and ſuſpend the ſkin, with the head and feet remaining to it, before the door of the hut. This idol is commonly hung upon a birch tree, and as they paſs they make many bows to it. In general, the ſkin of weazles and other ſmall quadrupeds are the ordinary domeſtic offerings. On occaſion of any conſiderable calamity they ſacrifice alſo the larger animals with the ceremonies uſual in their ſolemn feaſts; always erecting the ſkeletons before their huts, and

always hanging up the ſkin of the victims; which gives their habitations the appearance of lay-ſtalls.

Almoſt all theſe pagans while on a journey make offerings to the mountains they paſs, and the rivers they croſs. Theſe viaticums are branches of fir, a few pieces of meat, fiſh, or cheeſe, little knots of hair from their horſe's mane, ſmall furs, or ſlips of their cloaths. Such as are addreſſed to mountains are hung upon a tree growing on an eminence, which religious trees the Tunguſians call *nalaktits*. They never fail to make ſome trifling offerings to the fire, as uſual on accidents, throwing in blood or fat.

At interments they generally ſacrifice ſome cattle or large game. This is a ſort of portion given to the dead, that the ſouls of the beaſts may be uſeful to his ſpirit. This ſepulchral ſacrifice is repeated every mortuary and commemorative feſtival; and ſeveral of theſe people have a cuſtom of ſuſpending the ſkin of the victims near the tomb of their departed relations or friends.

The cuſtom of bleſſing the domeſtic animals is probably alſo a kind of ſacrifice. All theſe nomadic people obſerve this ceremony for the ſake of putting their cattle in ſecurity againſt wild beaſts, and for preſerving them from all kinds of accidents, or for cauſing their flocks to proſper and multiply. To this end, they either conſecrate for ever to the gods a number of cattle, eſpecially ſtallions and bulls; or dedicate the whole herd for ſome months to obtain a greater increaſe. Theſe poor people imagine that the tutelary gods of the herds come in the night-time and ride the conſecrated cattle; and that this ſpiritual cavalcade occaſions the ſweat which they think they ſee on the beaſts frequently in a morning, which paſſes for an infallible indication that the gods have taken the whole herd and flock under their ſafeguard and protection. This ſuperſtitious practice is not however without its uſe. For as the conſecrated horſes are not permitted to do any work, they become more fit for propagation, and at the ſame time more courageous in the defence of the conſecrated animals againſt the attacks of beaſts

beaſts of prey, to which they are frequently expoſed in the vaſt deſarts where this religion is profeſſed. No conſecrated horſe may be ſold or ſlain. It is not lawful for women to ride them. They muſt be ridden with a ſaddle entirely new. When a herd or flock is once dedicated to the gods, the proprietor of it is permitted to uſe the milk of the females; but during the whole time of its being in a ſtate of conſecration he dares not kill, ſell, or exchange any individual of it.

Among the Bouraittians, the ceremony of conſecration is performed in this manner: The ſchaman kindles a fire, and makes an oblation of milk, cheeſe, and a ſpirituous extract of milk, and then pours milk on the horſe to be conſecrated. He waves his little holy flag, recites ſome prayers, and lights his flag that the horſe may draw in the ſmoke of it by his noſtrils. He next proceeds to pluck ſome hairs from his mane and tail, throws them towards the ſouth, ties a red rag to his mane, and laſtly lays the milk bowl on his back, and lets him run: the bowl ſoon falls to the earth, and by the ſide that is uppermoſt a certain

certain judgment is formed whether the horſe be agreeable to the gods or not. Among the nomadic Tunguſians, a conſecrated horſe is called *hangan*. It is quite indifferent of which ſex or what colour it be; and the ceremonial of conſecration is the ſame with that of the Bouraittians. The Teleoutes call theirs *jieks*, uſing the ſame rites. The Katſchintzes on this occaſion incenſe the cattle with their *irven*, or conſecrated wormwood.

The adorations, both public and private, of theſe nations, prove that many of them fear the gods; and it muſt be confeſſed that ſeveral diſcover a ſincere devotion. All their prayers are very laconic. The laity, by ſhort but devout invocations, petition the gods for whatever they want or deſire. The ſuppliant turns his face towards the ſun, or towards a mountain, a river, an idol, the ſkeleton of a ſacrificed victim, or ſome other offering. The prayer is addreſſed to this or that god, or ſatan, or ſaint; and as their number is ſo great, they often confound the names of them, ſome through ignorance, and others by deſign. Some invoke every god,

every devil, and every ſaint, by his proper name; while others call upon all of them together at once. One of their prayers is; O *god* Boa! *O all ye gods and ſaints! give health to me and mine; make my cattle proſper; grant me ſucceſs in the chace, &c.* When they make any offering, they aſk a return to it in words to this effect: *O ye gods! this offering, this ſacrifice is for you*; or, at other times, *Behold what I bring you to eat: give me then in return children, cattle, a long life: keep death far from my wife, from me, and from my children.* Theſe phlegmatic pupils of ſimple nature, have no means of raiſing themſelves above the fears of death; but would give all they poſſeſs in the world for a little prolongation of their days. Whenever they are ſick, you ſee them wringing their hands and abandoning themſelves to deſpair. But if any of their relations die, they become almoſt frantic, and exclaim, *What have I done to you, O ye gods! O ye ſchaïans! O ye ſaints! what have I done to you to be thus torn from the earth? What crime hath my wife* [my huſband, my child, friend] *committed, that ye ſhould thus cauſe her to die, that ye may deliver her to the*

gods

gods of the ſubterranean world? When any miſfortune befalls them, they will ſay, *By what crime have I deſerved that wild beaſts ſhould devour my cattle? or that my arrows ſhould not hit the game!* The ſchamans have certain forms which they repeat at the ſolemn feſtivals and ſacrifices, with variations adapted to particular circumſtances. They conſiſt of invocations addreſſed to the gods, and incantations, threats, and promiſes made to the devils. But it often happens that theſe ignorant prieſts are ſo unſkilled in their function, that they confound and perplex the whole rite by jumbling together names, allegories, and objects. The following is a tranſlation of the principal prayer of the Teleoutes: *Koudaï Kaïra Kam!* i. e. *God! Tzar of heaven! dear Lord! deign to look with an eye of favour on this our ſacrifice: preſerve Her Majeſty the Empreſs! give us health, a long life, a numerous offſpring, with abundance of cattle, corn, and happineſs!*

The prayers of the Tunguſian Bouraittians, and ſome other ſchamans, have ſome reſemblance to the litanies of the Europeans. They repeat their prayers in a chanting tone; and

and as they pronounce the name of every divinity, they beſeech him to grant ſuch things as belong to his particular department: of the ſun they aſk fair weather; of the god of women they beg children; to the god of hunting they pray for plenty of game, &c. invoking the ſaints and departed ſchamans for their interceſſion with the gods. It happens frequently to them likewiſe, as well as to the reſt of this ſect, to take one god for another, to addreſs a devil inſtead of a god or a ſaint, and to aſk of one what belongs to the province of another. Theſe Tunguſian and Bouraittian ſchamans, after having lighted the ſacred fire, beat the magical drum to call the gods, devils, and ſpirits together, and make them attentive. This preparation being made, they repeat the following words: *O God, grant me health; preſerve me from wild beaſts, that I may not be devoured by them; ſuffer me not to fall from any ſteep rock; let me not periſh in the water: give me children, cattle, game, and fiſh!—Behold, we ſacrifice to thee a rein-deer,* [a bird, a fiſh]. *We erect an idol, a Doï, a Bogue*, to thy honour.* At the end of

* The names of two of their idols expoſed in public.

every

every period the aſſiſtants call out, *Ho! héguéa! ghàyer liſch!* Hear us! favour us! help us! have mercy upon us! which ejaculations are repeated two or three times at every period of the prayer; which done, the ſchamans only pronounce the names of the other gods and ſaints, to each of which the people chant, *Hear us! favour us! help us! have mercy upon us!*

The pretended magical practices and ceremonies of the prieſts are properly uſed to aſſuage the malice of the ſatans, and to prevent their fatal influence. They make the people believe that the adorations of the gods and the invocations of the ſaints are not ſufficient of themſelves, but that the inchantments of magic are an indiſpenſable part of worſhip. The ceremonies are ſo abſurd, and contain ſo much viſible impoſture, that we cannot afford theſe people that indulgent commiſeration we owe to men under the guidance of ignorant and deluded prieſts, who follow imperfect traditions, and have no ideas but ſuch as are ſenſual and relate to the wants of animal life. The laity have good intentions

tions in their idolatrous worſhip; but the prieſts impoſe on their ſimplicity. The ceremonies relative to the devils are abſurd, puerile, frantic, and contemptible; and the prieſts are fanatics and abominable cheats. Fraud and fanaticiſm are not incompatible in the human mind.

It would be uſeleſs to endeavour at tracing any orderly or rational combination in the multifarious impoſtures of the ſchamans and magicians; at the ſame time however we may perceive the following dogmas ſcattered here and there through their chaos of abſurdities: The devils have great power and influence over the phænomena of nature, and the fates of men; having no other occupation than that of wandering about the world, and prying into every occurrence of it, to do all the miſchief in their power. The prieſts and magicians pretend an acquaintance with the immaterial world, and to be in ſtrict intimacy with the devils, whom they can command at their will, to learn of them all they want to know. They boaſt of being able to pacify them, and even to do good by their

aſſiſtance. The magical drum is the inſtrument by which they pretend to hold converſe with ſpirits. Every magician has ſome evil ſpirits in his confidence, to tell him when the gods are pleaſed or diſſatisfied; what are the cauſes of their wrath or hatred, and by what means a reconciliation may be made. It is the devils who make the ſchamans acquainted with the paſt, and give them a foreſight of the future, ſhew them what is tranſacted in remote and ſecret places, and diſcover to them what the abſent are about. It is likewiſe from the devils that the prieſts have received the power of ordering after their fancy the good or bad fortune of men, and the talent of interpreting dreams and prophecies.

Such are the idle notions on which Schamaniſm and the reputation of its prieſts are built. It is of the higheſt conſequence to theſe poor fanatics, or impudent impoſtors, to preſerve it with care, and ſupport it with all the credit they enjoy among an ignorant and ſuperſtitious race; and hence it is that

the difference to be obſerved in their ceremonies makes no material alteration in their doctrines.

It would diſguſt the enlightened mind to purſue the detail of all their ſcenes of magic and enchantments, the ceremonies of which are ſo egregiouſly abſurd, and ſo ſimilar to each other, that it will be ſufficient to give a ſuccinct account of the moſt ſtriking and remarkable. When the ſchaman would call up the Schaïtans, the Bounis, the Okodils, and all the hoſt of hell, to learn the paſt or future, he makes a thouſand grimaces and wild contorſions, inſomuch that he might ſooner be taken for a mad-man than a prieſt. Having put on his peculiar habit, (by which they are more diſtinguiſhed from each other than by their ſeveral gifts) he lights a fire and ſmokes tobacco, every now and then ſtarting up on a ſudden, as if ſtruck with fits of panic fear, and then, after various agitations, tremblings and jumpings about, he proceeds to conjure up the devils by the beating of his drum. He now runs round the fire, and leaps over it a great

number of times, putting himſelf in the moſt hideous poſtures, and making convulſive geſticulations; all the time crying out and ſcreaming in unintelligible vociferations, and between whiles calling the ſpirits by their names. After half an hour ſpent in this horrid ſolemnity, he pretends that the ſchaïtans are become viſible, and that he muſt wreſtle with them. He queſtions them, prays to them, threatens, promiſes, and commiſſions them. To learn the anſwers of the devils he throws his drum-ſtick into the air, or ſome part of the dreſs of the party for whoſe ſake the incantation is made; as his cap, for example, or his girdle. The ſtick, the cap, or the girdle, as it falls is thought to bring the anſwer of the ſpirits. The prieſt then puts his head into the drum, and aſſumes the air of one liſtening attentively, and during theſe reſponſes trembles, ſweats, and quivers violently. The ceremonies on theſe occaſions are almoſt always the ſame; whether the magicians thus conſult the decrees of futurity for themſelves or for others; or whether they want to know the cauſe of any diſeaſe, or other

misfortune; as alſo in their negociations with the enraged gods whom they wiſh to appeaſe, in conjuring or inchanting the devils, or in repreſſing their virulence. All theſe ſuperſtitious and frantic griimaces are ſufficiently hideous to impoſe upon the ignorant people, and to inſpire them with terror; eſpecially as the illuſion is aſſiſted by the darkneſs of the ſcene, by the dull and lugubrious ſound of the drum, and the confuſed rattling of the bits of iron, with which the cloaths of the prieſts are covered.

The Yakout ſchamans, the Tſchoulyms, and ſome others, pretend that their ſouls quit their bodies during theſe rites, and are borne into diſtant and even immaterial regions. After ſome of the above mentioned geſticulations, they pretend to fall into a fainting fit through the ſuppoſed abſence of the ſoul, which is gone to meet the gods of hell in their abodes, either in the mountains, the foreſts, or the depths of the earth. During this paroxyſm they are holding a conference with the divinities, negociating with them, and executing

the commiſſions of their employers. The ſouls make this aërial journey mounted on bears, hogs, eagles, &c. and at their return theſe impoſtors pretend to have had viſions, and to have ſeen the devils under the form of rays of light, or ſhade, in the ſhape of lions, bears, owls, eagles, ſwans, beetles, ſpiders, or dragons. Their anſwers to the queſtions propoſed to them are adapted to the ſubjects, and conſiſt always of equivocal ſentences in fanciful circumlocutions; ſo that one way or another they can always pick out a ſenſe which is applicable to the matter or event in queſtion. Theſe oracles alſo are very often nothing but a nonſenſical jumble of words about the ſtate of the abſent, or the future lot of mortals. One is ſometimes ſurpriſed to hear ſuch allegorical reſponſes and explanations among ſo ignorant a people, who very often pronounce their oracles extempore, and even before they have underſtood the queſtion propoſed.

Beſides the great magic we have been ſpeaking of, all the ſchaman prieſts, and indeed many of the common people, are in poſſeſſion

of another. This is leſs ſublime than the former, and very much reſembles the noſtrums of the rain and fair weather-makers among the Kirguiſians, the impoſtures of gypſies, or the talents of the European vagabonds, who reveal the myſterious events of futurity by cards and coffee-grounds.

The Yedatſchis, or Kraſnoyar magicians, and ſeveral others, throw the blade-bone of a ſheep into a fire, and the cracks and marks it receives by that means, diſcover to them as clearly as if they read them in a book, the ſeries of future events or of paſt tranſactions, relative to him who makes the inquiry.

The Tunguſian prophets and others underſtand the whizzing of an arrow as it flies, or the vibration of a bow-ſtring, as familiarly as their mother tongue. So infallible are they in theſe ridiculous divinations, by which they ſolve queſtions of all kinds.

The Telcoutan, Sayan, and Abinzinian magi perform their ſorceries by means of forty little ſticks, which they throw up into the

the air in ſuch a manner that they may fall upon the magical drum; and the diſpoſition of theſe ſticks after falling, as alſo the figures on the drum which they touch or cover are indications of what they want to know.

The Ayouns of the Yakouts learn the future hiſtory of a perſon's life, by examining the lines of his hand. They make the poor ſimple creature hold a medal or myſterious ring, which, by ſome means or other known only to themſelves, makes what they want to know as clear as the day.

To raiſe a wind they ſuſpend to the branch of a tree a ſtone found in the bladder of ſome quadruped, which they tie to a little ſtick by a horſe-hair, pronouncing theſe words while they make the knots, *I renounce my father and mother to ſee effects of thy power.*

IN ſpite of all that obſcurity and confuſion which prevails in the religion of the Schamans, and eſpecially in its mythology, one cannot help diſcerning through them the general notions of natural religion, as well

as

as various ceremonies of the Moſaic law. The ſacred fires, the oblations, the adorations, the opinions with reſpect to women, and the impurity contracted and communicated by their periodical excretions, with many other articles of the ſchamaine faith, are probably borrowed from the ceremonial of Judaiſm.—The principal cauſes that contribute to perpetuate the errors of theſe idolaters, are the ſenſuality and materialiſm of all their opinions; with their manner of life, vagabond and unſettled, wild, and analogous to the deſarts they inhabit. To which may be added their extreme poverty, which allows them not to afford the ſmalleſt education or inſtruction to their children. All theſe obſtacles in conjunction are ſufficient impediments to their improvement. But, if it ſhould be found poſſible in ſome future period to remove the chief of them, theſe people, of whom many are of an excellent diſpoſition, may be perſuaded to forſake their errors, and to adopt a reaſonable worſhip and the true religion. So much the rather, as they have for the moſt part good natural ſenſe enough, are very tolerant

lerant, and have neither hatred nor prejudices againſt the partizans of any other religion. Good examples therefore joined to arguments fitted to their comprehenſion, might have great influence upon them, and haſten their converſion.

Before we cloſe this debaſing account of the human ſpecies removed from the ineſtimable influence of divine revelation, let us bleſs God for the glorious goſpel of his Son; and, as an inſtance of the effect of its benevolent precepts on our hearts, let us beſeech the Univerſal Lord to enlighten with its rays the benighted ſpirits of theſe poor heathen; and to call them in his own good time out of a darkneſs as deep as the ſhadow of death, into the glorious light and liberty of the ſons of God.

END OF THE THIRD VOLUME.

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lerant, and have neither hatred nor prejudices againſt the partizans of any other religion. Good examples therefore, joined to arguments fitted to their comprehenſion, might have great influence upon them, and haſten their converſion.

OBSERVATIONS

ON

The FORMATION of MOUNTAINS,

AND

The Changes the Globe has undergone:

PARTICULARLY WITH REGARD TO

THE EMPIRE OF RUSSIA.

EVER ſince the revival of the ſciences, ingenious men have been continually framing various hypotheſes upon the apparent ſtructure of our planet. The origin of its mountains, its beds of marine productions, and the other traces of the great cataſtrophes of the globe, which are marked in the moſt ancient hiſtory of the majority of the Aſiatic nations, have furniſhed ample matter for the exerciſe of erudition and genius.

The generality of theſe hypotheſes, from that of the diſappearance of the ancient continents, down to the moſt modern ones of M. de Buffon, and the other celebrated authors of our century, are not deficient in juſt obſervations, or in conſequences properly adapted. But they all err in this, that the authors, by attaching themſelves to one, or to ſeveral particular obſervations and cauſes, have endeavoured to deduce all the operations of Nature, ever fertile in her reſources, to them alone, and have beſides wandered into explanations and ſuppoſitions to the extremity of poſſible events. They have judged of the ſtructure of the whole globe through the medium of national prejudices, or from ideas drawn from the particular ſphere of each author's knowledge of the mountains of his own proper country. And as ſeveral of theſe hypothetical creators have not even had ocular demonſtration of the nature of large chains of mountains, or at moſt are only acquainted with thoſe of Europe, their theories have been adapted to the particular ſtructure of theſe, and even of them only a ſmall part

has

has ſometimes fallen under their obſervation. In this manner the ancients, and ſome ultramontanes among the moderns, have judged of the flux and reflux of the ocean by the little movements of the Mediterranean, which happened to lie within the narrow circle of their inſpection.

Woodward, for example, without giving himſelf any concern about theſe chains of old rock, built his ſyſtem on the formation of beds and mountains during the deluge, in the perſuaſion that every mountain in the univerſe was compoſed of layers nearly horizontal. The Count de Buffon in like manner ſeems to have formed his opinion of mountains in general by thoſe he examined in France, which are for the moſt part compoſed of layers almoſt horizontal, or only deranged by the effect of ſome volcanos. Otherwiſe he would never have deduced the formation of flints, and even of old rock *, from matter caſt and depoſited by the currents of the ſea; nor have advanced that

* Hiſtoire Naturelle, 12mo edit. Vol. I. p. 128.

traces of the ſea are to be perceived even to the very tops of the higheſt mountains *; that theſe mountains are all compoſed of horizontal layers as well as the plains †, and that volcanos are only found in the lofty Alps ‡; aſſertions that are altogether, or in part, contrary to the general order of nature. Many Italian naturaliſts, being ſurrounded, as it were by the immenſe effects of volcanos ſtill burning, or the frequent veſtiges of ſuch as are extinct, have been fond of deriving all effects from theſe ſubterranean fires. Mr. Delius, a learned Auſtrian mineralogiſt, judging from the Carpathian mountains, whoſe higheſt ſummits, which he viſited, conſiſt of a calcareous rock, (real, or apparently ſo to him) aſſerts that all the high mountains of the globe, as well as the nucleus itſelf of our planet, muſt be formed of this rock.

An infinitude of other examples of like nature might be adduced; but it is not here

* Hiſtoire Naturelle, Vol. I. p. 3.

† Ibid. p. 116.

‡ Ibid. p. 164.

intended

intended to diſcuſs all the hypotheſes, ancient and modern, on the preſent ſtate of the earth, which are in no ſmall number. Almoſt all of them, however, may be reduced either to the ſuppoſition of a pre-exiſtent plain and ſolid ſhell, which incloſed the ancient globe; the ſubmerſion of continents by the derangement of ſeas, variouſly imagined; a ſudden diſſolution of the ſurface of the globe at the time of the deluge; the influence, or even a knock of ſome comet; a ſlow and general diminution of the waters of the ſea; or to the action of volcanos, which they have gone ſo far as to attribute to the central fire, taken for granted, and which other naturaliſts have employed to account for the formation of metals by ſublimation, and for the origin of ſprings by diſtillation. Thus making our planet one while a chemical laboratory, and then an hydraulic machine, more adapted to the methodical ideas of philoſophical minds, that find amuſement in ſuch hypotheſes, than to the grand and multiform operations of Nature, which often, on obſervation, overthrows the moſt beautiful

ſyſtems of the cabinet, and ſometimes even mathematical demonſtrations.

It is but of late years that we have begun to generalize certain diſcoveries about the conſtitution of the ſurface of our globe, and the great chains of primitive mountains. To the learned mineralogiſts of Sweden and Germany we are indebted for the firſt clear and preciſe notices of the order that Nature has followed in forming thoſe elevations of the earth, as well as in arranging the layers that compoſe the hills and plains of our continents.

Mr. Pallas, under the auſpices of the auguſt ſovereign of all the Ruſſias, traverſed almoſt the whole length of Aſia, and a great part of two of the largeſt chains of mountains the habitable world ſuſtains. He found, with an agreeable ſurpriſe, that all the reſults of his obſervations (made without any knowledge of theſe later diſcoveries, and conſequently without any prejudice in favour of the ſyſtem they compoſed) exactly correſponded with the indications of theſe naturaliſts;

raliſts; and therefore are confirmations of the judicious and true notions they have begun to communicate of the internal ſtructure of the globe.

From what we know of the Swediſh, Swiſs, and Tyroleſe Alps, of the Appenines, the mountains that ſurround Bohemia, Mount Caucaſus, the mountains of Siberia, and even the Andes, we may lay it down as an axiom, that the higheſt mountains of the globe, which form continued chains, are compoſed of that rock which is called granite, whoſe baſe is always a quartz, mixed more or leſs with feld-ſpath, mica, and little baſaltes diſperſed without any order, and in irregular fragments, in different portions. As far as we can inform ourſelves by obſervations made on the ſurface, and in the pits of mines and wells, though of no great depth in compariſon of the maſs of our planet, this old rock and the ſand produced by the decompoſition of it, form the baſe of all the continents. It is granite that is found under the deepeſt layers of mountains, and often in the low grounds, where the ſtrata are carried away

by the violence of inundations. It is granite which forms the great humps or riſings, as well as the core of the vaſteſt Alps of the known world. Inſomuch, that nothing is more probable than that this rock is the principal ingredient of the interior of our globe.

Such a poſition, it muſt be confeſſed, will not favour the doctrine of the central fire. On the contrary, the naturaliſts that place an enormous maſs of load-ſtone at the nucleus of the earth, ought rather to applaud themſelves on this aſſertion; as the load-ſtone, always micaceous, and very often mixed with quartz, diſcovers greater affinity with the granitic rock than with the phlogiſtic minerals, or the calcareous rock and pure ſand, with which others pretend the interior of the globe is filled. Moreover, the granite may ſeem to have been in a ſtate of fuſion, and to be only a production of fire.

M. de Buffon, and others, that imagine the matter of the planets to have been detached from the maſs of the ſun by the ſtroke of a comet, or that comets, heated and melted by

by the fire of the ſun, came to form thoſe bodies of our ſyſtem, eaſily account for that [illegible] primitive rock; though, at the ſame time, it is not ſufficiently proved that the ſun burns with a fire ſtrong enough for keeping its maſs in a ſtate of fuſion. Perhaps it is not within the province of the human faculties to dive into the true cauſe that caſt ſuch an enormous maſs of vitrified matter into the orbit in which we roll. And the ingenious author of the *Recherches ſur les Americains* ſeems to have reaſon for ſaying, that we might as well write a Treatiſe on the Formation of the Stars, as upon that of Rocks, which have been raiſed by the powerful hands of creative Nature, and to which we are indebted for the little planet on which our philoſophers reaſon *.

It is undoubtedly proved by a general and invariable obſervation, that this old rock which we call granite, and which is never

* "Il vaut autant écrire un traité ſur la formation "des étoiles, que ſur celle des rochers, qui ont été "élevés par les mains puiſſantes de la Nature créatrice, à laquelle nous devons la petite planète ſur laquelle les philoſophes raiſonnent."

found

found in layers, but in blocks and lumps, or at leaſt in maſſes heaped one upon another, never diſcovers the ſmalleſt trace of petrifactions or organic impreſſion; by which it appears anterior to all organized nature. Or perhaps, if we admit the ages and periods of the world according to the Indians and Ægyptians, it has been reduced to the ſtate in which we now behold it by a total re-fuſion, that has deſtroyed even the minuteſt veſtiges of all organic bodies which might have exiſted before ſuch a cataſtrophe. We alſo ſee that the higheſt eminences it forms, whether in hillocs, in ridges of mountains, or in ſharp pikes, have never been covered again by clayey or calcareous layers, originally from the ſea; but ſeem to have been there from the earlieſt periods of time, or ever ſince they obtained their elevated and landed ſituation above the level of the ſeas *. An obſervation

* The Count de Buffon himſelf agrees, Vol. II. p. 35. that the ſummits of the higheſt Alps he had ſeen, often down to the depth of two or three hundred fathoms, are commonly compoſed of rocks of different kinds of granite, which, he confeſſes in another place, never

obſervation that refutes the hypotheſis of ſuch as believe all the mountainous elevations of [illegible] to be the effect of a central fire, and of its exploſions during the firſt ages of the earth; when the cruſt that ſurrounded this marvellous furnace had not yet ſolidity enough to reſiſt equally ſuch an internal agency; which could not have happened without raiſing at the ſame time various hetero-

never contain any ſhells, and thereby contradicts what he advances in the paſſage above cited. He is not more exact in placing granite among the number of matters diſpoſed in layers, Vol. II. p. 27. It is allowed that certain granites ſeem heaped in layers for ſeveral feet in thickneſs. But the cracks which have divided this rock into great parallelopipedal maſſes no more demonſtrate its formation by the depoſition of waters, than the articulations of baſaltes, or the crevices of clay hardened by fire. We have a conſpicuous proof againſt the opinion that puts the granite in the number of ſtones in layers formed by the depoſitions of waters, in that enormous rock which the glorious emulator of Peter the Great has placed to ſupport the ſtatue of her heroic predeceſſor. This rock, whoſe height is 21 feet, its length 42, and its breadth 34, does by no means favour theſe ideas; and whoſe ſolid maſs being 3,200,000 pounds in weight, could never have been extracted from any bed of depoſitum in the globe.

geneous

geneous layers, that ought to be found placed on the great piked heights of granitic mountains. One ſingle example of this nature would prove that there might be ſubterraneous fires, or focuſes of volcanos, lower than the granite, or in the interior of this rock. But hitherto it has been ſought in vain; notwithſtanding that the focuſes of ſeveral extinguiſhed volcanos, which have been lately examined, appear to have been immediately on the old rock.

Let us now trace the principal elevations of this old rock in the Ruſſian empire, and all the Northern Aſia. The obſervations of later travellers have made it appear, that Mount Caucaſus, which fills the ſpace between the Caſpian Sea and the Euxine, is one of the higheſt elevations of granite that exiſt upon our globe, regularly accompanied by thoſe ſchiſtous ſtreaks which always cover the ſides of great chains, as well as the ſecondary and tertiary mountains that follow them; as ſhall be ſhewn hereafter when we come to ſpeak of the mountains of Siberia. The knowledge we have of the mountains

that form the Southern boundary of the Caſpian Sea is leſs particular. But, to judge by the [illegible] we are able to learn about them, they are rather ſchiſtous and calcareous mountains, raiſed to conſiderable heights by the effects of ſubterranean fires, which ſeem alſo to have compoſed Mount Ararat (perhaps in contiguity to this chain) and which are not yet entirely extinguiſhed in the mountains of Perſia. Theſe firſt Aſiatic chains are only mentioned by the way, for fear of anticipating the particulars the public have reaſon to expect from the learned pen of Profeſſor Guldenſtœdt.' It is neceſſary however to be more copious on thoſe which Mr. Pallas himſelf explored.

A chain, a long time famous, but better known at preſent by the numerous metallic eſtabliſhments formed there, and by the curious travellers that have carefully examined it, is that of the mountains of Oural, which the reverence of the neighbouring people has led them to call the centre of the earth, and which Strahlenberg reaſonably enough makes the natural limit between Europe and Aſia.

Aſia. The granite and the quartz here form only a narrow ſtripe which goes in a ſerpentine manner from ſouth to [illegible]s greateſt width is about the ſources of the Yaïk and the Bielaïa, where it is reinforced by ſome high mountains detached from the chain, through which the granitic rock riſes in the midſt of the ſchiſtous ſtripe, eſpecially on the weſtern ſide. From hence it proceeds feebly along, and diminiſhing, particularly in height, as far as the heads of the Toura, often almoſt interrupted, ſometimes overborne and covered by the ſchiſtous layers that accompany it. Then, magnifying afreſh, it fills with very high mountains the ſpace between the ſources of the Kama and the Petſchora on one ſide, and the waters that flow to the eaſt to unite in the Tauda *. At length

* The Abbé Chappe d'Auteroche had reaſon for contradicting Yſbrandt Ides and Lange, in reſpect of the exceſſive height theſe travellers had attributed to that part of the mounts Oural which paſſes between Solikamſk and Verkhoturia. He is alſo very excuſable for having ſuppoſed Siberia, or the plains beyond theſe mountains, leſs elevated above thoſe of Europe than Strahlenberg aſſerts. The northern parts, through which the

length it ends by gradual diminution, but always rugged with rocks towards the ſhores of

the journey of the French obſerver lay, are really low plains, covered with foreſts, and in many places marſhy. But he himſelf allows, that the plain of Siberia riſes towards the ſouth; that is to ſay, towards the Alps which compoſe its frontier. And as this chain enlarges itſelf and riſes more and more towards the eaſt, the elevation of the plains of Siberia becomes thereby more conſiderable, and their declivity more rapid; which juſtifies the aſſertion of Strahlenberg. This ſituation of Siberia in an inclined plane towards the frozen ſea, its expoſition to the north and north-eaſt winds, while thoſe from the ſouth are intercepted by the great chain, for the moſt part covered with perpetual ſnow, and thoſe from the weſt by the Ouralian chain, is a moſt important cauſe of the climate of this country being ſo ſevere, which the elevation alone, or the ſaltneſs of the lands, to which our abbé would totally attribute the rigour of the froſts that here prevail, could never produce. As a proof of this aſſertion, we may refer to the environs of the foundery of Barnoul upon the Ob, ſheltered from the north winds by a ſuite of mountains and foreſts which advance between the Tom and the Ob, where all ſorts of garden-ſtuff, and even melons and gourds, ſucceed perfectly well in the open air; while, two degres more to the ſouth, the ſides of the Altaian mountains, expoſed to the north, produce nothing. The vallies of Selenginſk, and the neighbourhood of the

of the frozen ſea, where it forms the great promontory to the weſt of the gulf of the

river Abakan, are embroidered with flowers in the month of April at the foot of the mountains, to the north of which the froſts and ſnows prevail to the month of June. A part of our Europe owes perhaps the mildneſs of its climate to the mountains of Scandinavia and Scotland, which ſcreen off the winds of the north, and to the ice of the north having a free outlet between Europe and America, to be drawn by the currents towards the tropics, the winds of the north being thereby leſs chilled and leſs detained in ſummer. On the contrary, it is theſe ices, which, being ſtopped by the North Cape and Spitzberg, have an influence over the climate of Northern Ruſſia. The deſerts of Aſtrakan ſeem, on the other hand, to owe the intenſe heat of their ſummer, which produces even plants proper to Perſia and Syria, to their expoſition to the winds of the ſouth and ſouth-eaſt, and to the elevated lands which cover them to the north. It is nothing, likewiſe, but the north-eaſt and ſouth-weſt winds being reflected by the mountains of Oural and Caucaſus which occaſions the moſt piercing froſts there in winter, and which cauſes refreſhing gales in ſummer. There is nothing in all this that obliges us to have recourſe to the central fire, which is moreover of ſo little force that the bottom of the ſea has not yet been warmed by it to the degree of its ſurface, as we are certified by repeated thermometrical obſervations made at different depths.

river

river Ob; then it turns to the north-eaſt, along the Arctic coaſts, where, by means of a branch of the ſea, it forms Novaia Zemlia; and then anſwers by ſteep rocks to the great northern chain of Europe; which, having traverſed all Scandinavia in the ſhape of a horſe-ſhoe, proceeds to fill the low lands of Finland with granitic rocks and other mountains, and ſeems on another ſide to continue from the north cape of Norway, by the marine chain of Spitsberg, perhaps filling the Arctic ocean with iſles and breakers, to join, by the Pole, the northern and eaſtern points of Aſia and North America: a continuation which becomes highly probable by its conformity to the laws which Nature ſeems to obſerve in the continuity of the mountainous chains of the globe; and renders all the attempts of the commercial nations of Europe to penetrate China and Japan by the way of the Pole exceedingly chimerical.

Towards the South, the Ouralian chain proceeds from the part where we have placed its principal force, continually leſſening in its progreſs, as far as the parts beyond the

Yaïk, to diſtribute itſelf in little concatenations of ſchiſtous mountains and hills of a ſecondary rank, which ſpread between the eaſt and the weſt towards Southern Ruſſia, the borders of the lake Aral, and the weſtern branches of the great Altaian chain.

To proceed to the general idea of this latter chain, which makes a part of one of the moſt powerful ſyſtems of mountains that have ever been inveſtigated on our planet. The great chain which borders all Siberia to the ſouth, from the Irtiſch to the eaſtern ocean, where the northern part of the great ſea is but one of the branches of that grand ſyſtem; the outlines whereof ſhall be given here according to all the intelligence poſſible to be procured, and this will be very different from whatever has been hitherto publiſhed upon it.

Let us begin by obſerving, that the mountains of our earth are not all diſtributed by chains diverging in different directions, and commonly, according to Bourguet, parallel to the meridian or the equator, or biſecting

each other like the meſhes of a net, or cohering in the form of a croſs, or in ſhoots adhering to a common ſpine. All theſe opinions, of which the latter is moſt familiar to the Swediſh mineralogiſts, are again framed upon the conſtitution of the country that gave them birth, without any adaptation to the general plan of Nature. There are ſyſtems of mountains whoſe branches or chains tend to ſeveral collected centres, or ſome common nave, which overtops all theſe chains in real height. Such ſeems to be that grand aſſemblage of mountains whoſe radii traverſe all the interior of the continent of Aſia in various directions, and which were the firſt habitable land. The form of the continent of Africa ſeems to indicate a different arrangement of mountains, but the interior of this part of the world is too little known to afford a certain judgement of it.

The means moſt commonly uſed for finding the greateſt real elevation of Aſia, and at the ſame time the ſureſt method, is to aſcend the courſes of large rivers that fall into oppoſite ſeas, and trace their original ſources.

The Indus and the Ganges, which run to mix their waters with the Indian ocean; and the Hoang-ho, which, after croſſing China, flows into the Eaſtern ocean, all take their principal ſources in the tremendous groups of mountains to the north of the Indies, with which Tibet and the kingdom of Cachemiria are ſtudded, and have been celebrated by every traveller. This then is the moſt elevated land with reſpect to all Southern Aſia. It is hence that all thoſe happy climates incline towards the tropic, and receive the influence of the torrid zone by the winds of the ſouth. It is hence thoſe chains of mountains depart which traverſe Perſia to the weſt, the two peninſulas of India to the ſouth, and China towards the eaſt. It is in the ſouthern vallies of this antient region that we muſt find the firſt country of our ſpecies, eſpecially the race of white men *, who thence

* Notwithſtanding the aſſertion of Mr. Pau, the race of negroes is not ſo eaſy a produce of climate as he and ſome others imagine. The abbé Demanet's Portugueſe blackened in Africa is not yet clearly proved, and may probably owe their origin to the phyſical incontinence of theſe coloniſts, and the commixture of their

thence went in crouds to people the happy climes of China, Perſia, and particularly the Indies:

their women with the negroes of the country. The black ſperm of the negroes reſts upon no better foundation; and the Æthiops animal, of which this author ſpeaks ſo much, is only an occult quality and not an explication. Beſides, it ought long ago to have been deſtroyed in the negroes of the ſouthern iſles and New Guinea, who frequently acquire a reddiſh wool without changing of colour as to the ſkin. The Moors, that for ſo many ages have inhabited a climate more burning than great numbers of Negroe bands, preſerve nevertheleſs the diſtinctive characters of another race of men. And as Africa is not joined to Aſia by any chain of mountains very elevated and entirely uninterrupted, theſe continents muſt, at the time of the greateſt elevation of the ſeas in the firſt ages of the world, have formed two iſlands perfectly ſeparate, one of which was peopled by the black race, transformed under the torrid zone by influences which operate from the moſt remote antiquity. It is not neceſſary to have recourſe here to a baſe alliance of the human race, ſuch as ſeems to have happened for producing the longimanus or quimos mountaineers of Madagaſcar. It might be ſaid, that the race of black men is the primitive ſtock of the ſpecies, and that the white is only a degeneration; ſince the animals and birds that are black often change to white, but the white hardly ever into black. Yet the production of white Negroes, not proceeding from the

Indies: where, by the confeſſion of all the world, dwelt the firſt cultivated nations of the

black, but a ſort of albinos, and brunettes born of fair parents, would make againſt this opinion. Beſides, the birds of light but diverſified colours alſo change into black; real black leverets are born of the hares in the north, and the iſatis, whoſe fur however inclines ſo much towards white, that the greateſt part of theſe animals turn white in winter. It is worth remarking here, that all the animals which are become domeſtic, both in the north and the ſouth, are originally found wild in the temperate middle of Aſia, excepting only the dromedary, both the races of which never come to perfection any where but in Africa, and is with great difficulty familiariſed with the climate of Aſia. The primitive country of the wild bull, the buffalo, the moulfon (from whom our ſheep are ſprung), the caper bezoarticus, and the bouc étain, which have mixed for producing the fertile race of our domeſtic goats, lies in the mountainous chains, which fill the middle of Aſia and a part of Europe. The rein-deer abounds, and ſupplies the deficiency of cattle in the high mountains that ſkirt Siberia, and fill its eaſtern extremity. It is alſo found in the Ouralian chain as far as the 56th degree, from whence it has gone to ſupply the Arctic regions. The camel with two humps runs wild in the vaſt deſerts between Tibet and China. The wild boar runs about the foreſts and marſhes of the whole temperate Aſia. The wild cat is ſufficiently known,

the univerſe; and where, perhaps, we ought to ſeek the roots of the primitive languages of

known, from whence our domeſtic race is ſprung. Laſtly, the chief ſtem of the domeſtic dog is moſt certainly derived from the jackall, naturally but little afraid of man, ſuſceptible of attachment; and, according to Chardin, even of inſtruction, and ſympathizing with the ſhepherd-dog, as was ſeen by that brought from Perſia to the academy at St. Peterſburg, in the year 1775. However, it is not likely that the race of our dogs is pure, but croſſed from time immemorial with the common wolf, the fox, and perhaps even the hyæna; whence proceeds that great diverſity in the make and ſize of our dogs; the greateſt variety, brought from India in the time of Alexander, being probably the produce of the hyæna. The jackall, which is of a middle ſize between theſe approximate ſpecies, becomes in the domeſtic ſtate the fitter for engendering with the tame animals of the other ſpecies. It is not to be doubted that ſuch productions are real; ſince, under favourable circumſtances, the dog, ſuch as it is at preſent, has had young by a wolf in England; for proof of which ſee Pennant's Synopſis, p. 144. And for that with the fox in Mecklenburg, ſee Zimmermann. Specim. Zoologiæ Geographicæ, p. 471. to ſay nothing of the antient dog-wolfs, &c. All theſe animals in ſubjection to man, being originally of the temperate Aſia, ſeem to prove that the level of that continent was alſo the firſt country of the latter. Chance might

of Aſia and Europe. Even Tibet, the higheſt region of Aſia, whoſe inhabitants relate, that they are ſprung from an aboriginal race of apes, to which animal, moreover, they bear ſome reſemblance, even Tibet was poliſhed (according to their own traditions) by teachers come from India, and was in all probability no more than a colony that had wandered away in the firſt ages of ſavage life, like the greateſt part of the nations of Aſia, the colonies of Europe, and of the inhabitants of ſo many iſles to the ſouth of Aſia.

On the other ſide, in tracing the origin of the great rivers which traverſe Siberia to mix

might have transferred our race into Africa, in an age when the plane of this continent was ſeparated from Aſia by great intervals of ſea. And this new abode being totally in the torrid zone, the influence of ſo ſcorching a clime, during a ſucceſſion of ages, might change the complexion of theſe tranſplanted people. Whilſt in America, where moreover the human ſpecies ſeems leſs antiently eſtabliſhed, ſituations altogether as ardent have not been able to produce the ſame effect; becauſe perhaps mankind, finding there a chain extending from ſouth to north, might ſucceſſively change climates, or mix their races born in different latitudes, and thereby temper the effect of the torrid zone.

their

their waters with the Arctic ſea, of the ſmaller rivers which unite in the Amoor to repair to the northern part of the great ocean, and of the ſtreams which flow to the weſt towards the great baſins of the Tartarian deſert, of which the lake Aral is the moſt conſiderable; above the ſources of theſe rivers we meet the continuance of the Altaian mountains. All the Aſiatic herdſmen agree, that the moſt elevated part of the Alps of Northern Aſia is at the mountain Bogdo (in Engliſh, *Sovereign*) which forms the natural ſeparation between the inimical hords of the Kalmucs and Mongouls. From this mountain, the pikes of which riſe far above the ſnows, and all the other mountains of Northern Aſia, run two great and two middling chains, as from a common centre. That which goes to the ſouth, under the name of Mouſſart, joins to the mountains of Tibet. A leſs chain, which bears the appellative of Alak *, runs to the weſt between the deſert of the inde-

* Called Alaç-Oula by the Kalmucs, and Ala-Taou by the Tartars. It ſignifies the variegated mountain or chain; a name adapted to the appearance it preſents by its hills interſperſed with deep and numerous vallies.

pendant

pendant Tartars and Bougharia, communicates, by ſecondary ridges, with the extremities of the Ouralian mountains, and the great mount Oulou-Taou, which riſes in the middle of the Tartarian deſert, and at length loſes itſelf about the mountains of Perſia. A third chain, under the name of Khan-ghai, runs right to the eaſt, between the region of Ortus or Barkol, and Mongolia, fills this latter with rocks and high mountains, then, under the changed name of Kin-ghan, divides the waters of the Amoor from thoſe of the Hoang-ho, or yellow river; and at length concludes in the rounded chain that forms Korea, and in the breakers and iſles ſituated near Japan.

Laſtly, the fourth chain, and the principal continuation, is that which is known properly under the name of Altaï, and forms the frontier of Siberia from the Irtiſch to the river Amoor. Its greateſt elevation is ſituated out of the dominion of Ruſſia. It goes firſt from the high mountain Bogdo, paſſes above the ſources of the Irtiſch, and advances, by an angle quite full of mountains

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of ſnow extremely ſteep and ſhaggy, between the Irtiſch and the Ob; where the ſchiſtous mountains of the ſecond order which ſurround it, and are in ſome places pierced by the elevations of granite, form the moſt important department of mines in the whole Ruſſian empire. Theſe at preſent ſupply immenſe riches in auriferous ſilver, promiſe much greater hereafter, and will prove inexhauſtible in mines of copper whenever it is thought fit to work them. From hence the great chain proceeds, and touches at the lake Teletſkoi, or Altain-koul, whence the river Ob takes its ſource by the confluence of ſeveral rivers and brooks. It ſeems afterwards to retire to embrace and unite the great rivers that compoſe the Yeniſei, all ſurrounded by thoſe high mountains, which there take the name of Sayanes, and continue without the leaſt interruption towards the Baïkal ſea. Although this firſt range of granitic mountains, whoſe ſuite has been juſt deſcribed, and which form the natural boundaries of the Ruſſian dominion, be extremely elevated, even to ſuch a degree that the ſummit and brow of ſome of them riſe

to

to the region of the ſnows; one nevertheleſs ſees, by the courſe of the rivers that compoſe the Yeniſei and the Selenga, that the general plan of the ſoil goes gradually riſing beyond this chain; and there actually appears above the ſources of theſe rivers, beſides the general elevation of the ſoil, a higher concatenation, parallel to the former, proceeding from a union with a principal branch of the Khan-ghai. Part of it runs between the ſources of the Tſchikoi, and the rivers that form the ſyſtem of the Amoor; whence it produces, in conjunction with the ramification of the firſt branch which ſurrounds the whole body of the Baïkal ſea, the laſt continuation of that mighty chain which croſſes the Eaſtern extremity of Aſia, and which ſhall be taken notice of after we have conſidered the ſpace between the large chains laſt mentioned, and the lofty alps of Tibet.

By the relations of travellers, eſpecially thoſe that have frequently accompanied the Ruſſian caravans to Pekin, it is beyond all doubt, that this immenſe deſert which extends

tends from the confines of Tibet even to the frontiers of Nerchinſk, under the name of Gobi, or Cha-mo, is in reality no more than a plane of uncommon elevation, comparable to which we know of none except alone the plain of Quito *. A great part of the plains of Mongalia, between the Altaïan chain and that to which Mr. Pallas gives the name of Khan-ghai, as well as the little plains or vallies, in different parts, among theſe chains, are nearly at the ſame elevation above the level of the ſea and of the plains. Thoſe that make the journey to Pekin, perceive the country riſing ſenſibly from the frontiers of Selenginſk (and the ſoil of that place is very high) as far as the mountain Khan-oula. They then have to aſcend the ſteep declivity of this mountain; and, at length, with ſcarcely any deſcent, they enter the vaſt plain

* Africa muſt certainly have in its centre countries quite as elevated as this, ſurrounded and croſſed by mountains, ſerving, like thoſe elevated plaheś of Aſia and America, as a nurſery to the organic creation. And accordingly infinite ſpecies of animals are found quite peculiar to Africa, and which are not yet ſpread over Aſia in the ſame climates; and vice verſa.

of

of Gobi; where they meet with only an even ſoil, without trees, very inconſiderable hills, ſome ſalt lakes, and very few ſprings, which loſe themſelves in the gravel, till they deſcend by the ſtraits formed by the mountains, and ſteep declivities to the great wall; from whence the whole country ſenſibly inclines till they come to the plains of Pekin. It is alſo in the like elevated planes covered with gravel and flint, among which beautiful coloured ſtones are found; in ſuch plains, which have been produced probably by the degradation and ſuppreſſion of the old rock, that the great lakes Balkhache, Lop, and the Kokonoor are ſituated, as well as an infinite number of ſmaller reſervoirs which concentrate ſeveral rivulets that run from the mountains that ſurround them, and prevent the diſcharge of their waters.

The aſtoniſhing elevation of all theſe deſerts is not only proved by the gradation of the chains of mountains that ſurround all the middle of Aſia, from whence flow the great rivers diſtributed over that continent, much below the aforeſaid plains, though ſufficiently above

above the level of the ſeas to determine their long courſe by the declivity of the continent: it is alſo demonſtrated by the barometrical obſervations of the Jeſuit miſſionaries, and other travellers, who have been upon the ſpot, no leſs than by the cold that prevails in ſo fortunate a clime, even in the ſummer months. Beſides, all the loweſt vallies of the mountains, that in a manner form the edges and ſteps of this immenſe height, demonſtrate the elevation of their poſition by ſtunted and creeping ſhrubs, and other vegetable productions. It is too well known to need repetition here, that the alpine plants of Europe grow in the plains and vallies of Siberia, in all places that approach the grand chain. A circumſtance ſtill more remarkable is, that it is only in the neighbourhood of the Altaïan chain, that the fine plants and beautiful ſhrubs peculiar to Siberia, and in ſo great requeſt by the foreign connoiſſeurs, begin. Several animals that ſhun the plains, and are conſequently leſs inclined to diſperſion, as the horſe-tailed buffalo, the tiger, the marten, the red pole-cat, the civet-cat,

the rock-rabbit, &c. have adhered to this mountainous centre of Aſia.

It is not in theſe elevated countries that we muſt ſeek for proofs of the aſſertion of the philoſopher Bourguet, and reſumed by the Count de Buffon, on the correſponding angles of mountains; which moreover admit of many exceptions in the granitic chains, and even often in the mountains of the ſecond rate.

Behold here then a great extent of country croſſed by mountains; which are infinitely above the plains of the continent, ſituated under parallels various enough to admit of the productions of both the North and the South, finding ſituations proper for their vegetation or life in the firſt ages of the world. If we ſuppoſe (as there is no reaſonable room to doubt of it) that the level of the ſeas was anciently elevated enough for covering the horizontal beds of the continents which we find at preſent filled with marine productions; the centre of Aſia muſt then have formed one great iſland, ſurrounded by

mountains,

mountains, and forming as many great capes and marine chains as there are mountainous branches diverging from its centre. In ſuppoſing farther, that at the beginning this plane was nothing more than a ſimple granite; the decompoſition which this rock daily undergoes by meteoric influences muſt in a ſhort time have produced thoſe heaps of gravel *, of rotten rock, and ſlime, which we ſee

* It is difficult to imagine that any ſand was ever yet produced by a precipitation of the waters of the ſea, as ſome moderns, and eſpecially the Chevalier Linnæus, have maintained. Mr. Pallas is entirely of the opinion of the ancients, that every ſand owes its origin to the ſpontaneous decompoſition of ſtones, but chiefly of the granite. The enormous quantity of this matter upon our globe agrees very well with the probable univerſality of the granite in its interior. And certainly the deep and exceedingly ancient beds of ſand and free-ſtone can be only derived from the decompoſition of granite in the earlieſt ages. The granite, forming a great part of the bottom of the ſea, muſt there continually undergo a decompoſition rendered more eaſy by the ſalts it holds in diſſolution, which naturally deepens the baſin of the ocean by rendering it the ever-fruitful ſource of the ſands which the waves throw upon the ſhores, and which the winds diſtribute over the lands. Pere Friſi, who takes the rolled flint, the gravel, and the ſand, to

ſee ſo extremely fertile in the Alps for the production of all ſorts of vegetables.

The

be primordial ingredients of our ſphere, becauſe the friction of different ſtones, in his experiments, never produced ſuch reſults as reſembled them, did not attend to this natural decompoſition of the generality of granites. Every channel or bed of a river ſtrewed with rolled flints might have convinced him of the action of waters on detached ſtones. The great mediterraneous ſands of Numidia and Tartary, which he alledges as proofs againſt the marine origin of ſand, have been in part covered by the ſea, as is proved in the third volume of the Voyages of Profeſſor Pallas, ſpeaking of the ſandy ridge in the middle of the deſert between the Volga and the Yaïk. The decompoſition of the mountains of granite and ſpath of Selenginſk, whence the ſands of the borders of the Selenga are derived, are a proof of the origin of this matter in mediterraneous places. Even the granitic chain of Siberia ſeems, by reaſon of the facility with which this rock crumbles to pieces, to have loſt much of its height in compariſon of Caucaſus and the Alps of Europe. Almoſt all the granitic mountains of Siberia ſeem as if compoſed of maſſes piled one on the other, rounded by the circumjacent compreſſion, and might readily preſent to painters and poets the faireſt ſcenes of the labours of the giants of antiquity, heaping mountain upon mountain to make an aſſault on heaven. It was theſe detached granitic maſſes that appeared marvellous to Bourguet, [p. 245.] The

Count

The chain above deſcribed, as inſinuating

Count de Buffon [Hiſt. nat. tom. ii. p. 31.] gives the explanation of the origin of thoſe maſſes of living rock, or granite, that are ſeen ſcattered on the moſt lofty mountains, by making them to proceed from the beds of ſand, which the waters have drawn ſucceſſively, without cutting the part metamorphoſed into rock. How could this ingenious naturaliſt avoid perceiving, if he made the obſervation himſelf, that thoſe lumps of rock which compoſe the ſummit and the projecting points of mountains, are themſelves the ſource of the ſand, which they produce at their baſes and on their ſurfaces by meteoriſing themſelves? He himſelf obſerves, that no ſhells are found in granite and free-ſtone, although they are in the ſands from which he thinks theſe rocks are formed. [Tom. i. p. 406.] Inſtead of perceiving a proof therein, that it is not the granite that is produced by the ſand, but that this is a decompoſition poſterior to the former, he ſuppoſes that the ſand can only petrify in a pure ſtate. The famous Waller, in his Mineralog. vol. I. p. 426, agrees, that ſand contains all the elements of granite, the quartz, the feldſpat, the mica: and very judiciouſly obſerves, that the immenſe maſſes of granite cannot owe their origin to ſand. The decompoſition of granite is ſurely advanced by a ſaline principle, particularly in that of Finland and Siberia. The ſaltneſs of the waters, and of the ſoil in all the levels of Aſia, can only be attributed to this principle of the granite; which may alſo have contributed to the firſt ſaltneſs of the ſeas.

itſelf between the heads of the rivers Onon and Ingoda, and thoſe of Tſchikoi, and which is accompanied by very high mountains, continues without interruption to the North-eaſt; and, ſeparating the waters of the Amoor from thoſe of the Lena and the Baikal ſea, it throws a branch of mountains, moſtly ſchiſtous, the whole length of the river Olekma, which traverſes the Lena above the city of Yakutſk, and continues between the two Tonguſkas, as far as the Yeniſei, where it is loſt in the marſhy and woody plains which fill the ſpace between theſe Ouralian chains. Farther on, the principal chain, very thick ſtrewed with rocks, approaches the coaſts of the Ochotſk, which it borders cloſely as it paſſes over the ſources of the rivers Outh, Aldan, and Maïa; and finiſhes by diſtributing itſelf into branches which ſpread between the Eaſternmoſt rivers of the Frozen ocean; beſides two principal branches, one of which turns to the South, and runs over all Kamtſchatka, in conjunction with the great marine chain of the Kurilli iſles towards Japan, forming the ſteep coaſts of that peninſula on the Eaſtern ſide, which cor-

reſpond

reſpond with another marine chain made by the new-diſcovered iſles, diſtinguiſhable, as well as the former, and even Kamtſchatka likewiſe, by very ſignal volcanos, and the frequent veſtiges of ſubterranean fires, of which ſcarcely any traces are to be met with in the mediterraneous mountains of Siberia *.

The

* * By evident traces of volcanos are meant thoſe where the craters, the lava, the pumice-ſtone, &c. are diſtinguiſhable, ſuch as are diſcovered in ſeveral parts of Europe. This does not deſtroy the probability that every ſchiſtous and metallic band of Siberia has felt the effects of volcanos, whoſe evident traces time may have deſtroyed. The high mountains, called the Puddings, or Breccia, which compoſe a great part of the Northern coaſt of that gulf which at preſent makes the Baïkal ſea, perhaps alſo the ſoil of the gold mines in the borders of Katharinenburg, indicate like efforts of Nature, and at the ſame time bear the mark of the higheſt antiquity. Diſcoveries may hereafter be made of more recent and more characteriſtic veſtiges of ancient volcanos in other places of Siberia. Strahlenberg ſpeaks of pumice-ſtones found ſomewhere about the borders of the Yeniſei; but he miſtook the ſcoria of the works of the ancient miners for it. Mr. Pallas in vain ſought for traces of volcanos the whole length of that river, eſpecially in the environs of the mountain, where he diſcovered that maſs of iron, naturally malleable, intimately mixed, and as it were

The other principal branch makes the great cape of the Tſchouktſches, with its promontories and ſhaggy coaſts that correſpond, by the iſles of St. Andrian, to a chain that terminates at the oppoſite point of America; and whoſe direction, according to all the intelligence we can procure, being parallel to the bearing of the coaſt of this continent (that is to ſay, tending from North-weſt to the South-eaſt), totally deſtroys every probability of the paradoxical diſcoveries known under the names of de Fouca and de Fonte*. It is nevertheleſs certain, that notwithſtanding this correſpondence of the Northern points,

nouriſhed with a vitrous matter, yellow and tranſparent, which is depoſited in the cabinet of the Peterſburg academy; the production of which is problematical, 1ſt, by its bulk, of above 1600 lb.; 2dly, by the pureneſs and ductility of the iron it contains, its intimate alloy of the vitrous matter; and, 3dly, a bark, which is natural to the mines of iron, and which ſeems to have covered the whole maſs.

* To make room for theſe prefended diſcoveries, M. Buache makes the chains of the mountains of America turn in a manner contrary to probability, and of which there are very few examples on the whole ſurface of the globe.

yet the diſtance between the two continents is a little more conſiderable than had been ſuppoſed, though much leſs than the partizans of the North-eaſt navigation would have wiſhed.

It has been already ſaid, that the ſtreak of the primitive ſchiſtous heterogeneous mountains, which accompanies the granitic chains over all the earth, and comprehends the quartzy and talky rocks mixed, trapezoidal, ſerpentine, the horny ſchiſt, ſpatic and horny rocks, pure free-ſtone, the porphyry, and the jaſper, all ſtones ſplit either into horizontal or perpendicular layers, or at leaſt very rapidly inclined (the moſt favourable to the filtration of waters), ſeem, as well as the granite, to be anterior to all organized creation. A very ſtrong reaſon, in ſupport of this ſuppoſition, is, that the greateſt part of theſe rocks, although their lamellæ be of the nature of ſlate, have never diſcovered to the curious obſerver any the leaſt trace of petrifactions or impreſſions of organized bodies. If any have been found, it has been moſt likely in the crevices of theſe rocks, where ſuch

ſuch bodies have been carried by a deluge, and afterwards incruſted by infiltrated matter: in like manner as the remains of elephants have been found in the vein of the ſilver mine at Schlangenberg. The marks by which ſeveral of theſe rocks ſeem to have undergone the effects of a very vehement fire, are the ſtrong veins and lumps of the richeſt minerals, found principally in the ſtreak which is compoſed of it, their immediate poſition upon the granite, and, above all, the paſſage, wherein it is often ſeen to change the granite into one of the other kinds. All this indicates a much more ancient origin, and far other cauſes than thoſe which have produced the ſecondary mountains.

There appears a glimpſe of certain laws in regard to the reſpective arrangement of this ſecondary order of ancient rocks, throughout all the ſyſtems of mountains we meet with in the Ruſſian empire. The Ouralian chain, for example, all along its Eaſtern ſide has in very great abundance horny ſchiſt, ſerpentine and talky, rich in veins of copper,

copper, which form the principal accompaniment of the granite; and abounds in jaſpers of divers colours, more outward than the former, and often interſperſed with them; but compoſing connections of mountains entire, and filling very large ſpaces. On this ſame ſide there appears a conſiderable quantity of quartz in great rocks quite pure, as well in the principal chain as in the nucleus of the mountains of jaſper, and even in the plain. Spatic and veined marbles intervene in many places. The generality of theſe kinds do not appear in the Weſtern ridge of the chain, which is ſcarcely any thing but rock, mixed with ſolid free-ſtone, and clayey, alumenous, and phlogiſtic ſchiſts. Veins of gold mines interſperſed, rich mines of copper in veins and chambers, mines of iron and load-ſtone, in heaps, and in whole mountains, are the appendages of the Eaſtern ſchiſtous ſtreak; while the Weſtern has only mines of iron here and there, and ſeems generally very poor in metals. The granite of the chain that borders Siberia is covered on the ſide that we know with horny rocks of the nature of gun-flints, ſometimes

ſometimes verging towards the nature of fine free-ſtone, and ſchiſts extremely metaliferous of different compoſition. The jaſper is only in ſtreaks, or oblique plains, which is very rare in the Ouralian chain; but prevails in the greateſt part of Siberia, excepting only that part of its chain that paſſes near the ſea of Ochotſk, where the jaſper begins afreſh in rows of mountains, like thoſe of Oural. But, as this rock here makes the Southern ſide of the Siberian chain, and as we know no farther of its length on this ſide, it may be that the jaſper is as abundant there. However, more reſearches and obſervations muſt be made before any thing certain can be eſtabliſhed on the reſpective order eſtabliſhed in theſe rocks.

We can ſpeak more deciſively on the ſecondary and tertiary mountains of the empire. And it is from theſe, from the nature, the arrangement, and the contents of their ſtrata, from the great inequalities and the form of the continent of Europe and Aſia, that we are enabled to draw with greater confidence ſome lights upon the changes that have

have happened to this habitable earth. Theſe two orders of mountains compoſe the moſt antient chronicle of the globe, the leaſt liable to falſification; and, at the ſame time, their character is more legible than that of the primitive chains. They are the archives of Nature, antecedent to letters and the traditions of remoteſt ages, the inveſtigation of which was reſerved for our ſcrutinizing times, We may make comments upon them, and bring them to light, but they will not be thoroughly underſtood for ages to come.

Throughout the extent of the vaſt dominions of Ruſſia, and indeed of all Europe, attentive obſervers have remarked, that the ſchiſtous band of the great chains is generally found immediately covered or in contact with the calcareous band. This latter forms two orders of mountains, very different in their height, the ſituation of their layers, and the compoſition of the calcareous ſtone of which they conſiſt; a difference very evident in that calcareous band which forms the weſtern connexion of all the Ouralian chain, and whoſe plan extends through all the flat coun-

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try of Ruſſia. The ſame thing would be obſerved to the eaſtward of the chain, and in all the extent of Siberia, if the horizontal calcareous layers were not covered by poſterior depoſitions, inſomuch that no more than the moſt ſaliant angles of the band appear upon the ſurface *, and if this country were not

* This alſo explains why marine petrifactions are ſo rare throughout the plains of Siberia, and are only found in abundance on the borders of the Frozen ſea, where the horizontal calcareous and clayey ſtrata are above the earth; why no chalk is found in Siberia; and what is the reaſon that the gun-flint, ſo common in Ruſſia and Europe, ſhould be there ſo extremely ſcarce. Mr. Pallas was convinced by repeated obſervations, that theſe latter are produced of the clay found in the calcareous or ferruginous beds. He found maſſes of this gun-flint all marked in ſuch a manner as to ſhew that it was done by the larves of the ephemeris fly. He ſaw in ſome places all the gradations of the black clay till hardened to the nature of the gun-flint. He is in poſſeſſion of maſſes of thoſe petrifactions called fungitæ, very common in the fields where that flint is found, and which are a ſort of ſpheroidal millepora, whoſe outſide is perfectly agatiſed, while all the interior is friable and calcareous. Theſe agatiſed fungitæ may be cut in flat tranſparent pieces, or perforated with ſmall pores. Some gun-flints of Europe, which are deſtroyed in the air and

not too recently cultivated, and the ſoil too little turned up by the various operations common to induſtrious men in countries long inhabited. What will now be ſaid on the two orders of calcareous mountains relates chiefly to thoſe which are to the weſt of the Ouralian chain.

This ſide of that chain conſiſts, for fifty verſts in breadth, of ſolid calcareous rock, of an even grain, which one while contains no trace of marine productions, and in other places only ſlight and unfrequent impreſſions. This rock riſes into mountains of a very conſiderable height, irregular, ſteep, and cut into deep vallies. Its layers, generally thick, are not upon a level with the horizon, but inclined much towards it, moſtly parallel to the direction of the chain, which is likewiſe for the moſt part that of the ſchiſtous band; whereas on the eaſtern ſide the calcareous beds are, with regard to the chain, in a direction more or leſs approaching to a right

and acquire a cretaceous coat, are probably derived from a calcareous clay. None of this ſort are found in Ruſſia, except in the cretaceous mountains of Southern Ruſſia.

angle. In theſe calcareous mountains are frequently found grottos and caverns very remarkable as well for their extent as for the beautiful ſtalactical congellations and cryſtallizations with which they are adorned. Some of theſe grottos cannot be attributed to any other cauſe than ſome violent overturning of the ſtrata; others ſeem to owe their origin to the ruſhing of ſubterraneous ſtreams, which have ſoftened and worn away that part of the rock that was moſt ſuſceptible.

Leaving the chain, we perceive the calcareous beds rapidly tending to the plane, taking a horizontal poſition, and becoming abundant in all manner of ſhells, of madrepora and other ſpoils of the ocean. The ſame are every where met with in the loweſt vallies at the foot of the mountains (as in the environs of the river Ouſa); the whole extent likewiſe of Great Ruſſia is filled with them, appearing no leſs in the hills than in the flat countries: ſometimes ſolid, and as if ſown with marine productions; at others altogether compoſed of ſhells and broken madrepora, and that calcareous gravel which

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is always found in thoſe latitudes where the ſea abounds with ſuch productions; laſtly, ſometimes in chalk and marle, and often intermixed with layers of gravel and rolled flint.

So ſoon as, from the marſhes of Ingria which form towards the Baltic a ſort of gulf in low lands, we begin to aſcend the elevated ſoil of Ruſſia, whoſe declivity makes what is commonly called the Mountains of Valdai, we continually meet, almoſt at every ſtep, with antient traces of the ſea: at firſt in a country interſected with channels, which has viſibly ſuffered from an inundation of the greateſt violence, or rather by the torrent of ſome enormous body of water; then in perfect calcareous beds that can have been produced by nothing but the depoſition of a tranquil ſea, and which the traces of its rivers have drained. Theſe are terrene layers of depoſitum, ſtrewn with blocks of granite detached from their original rock; immenſe banks of rolled flints and gravel, mixed with fragments of calcareous ſtone, petrifactions broken or changed into gun-flint, and even

the bones of animals. A ſimilar overthrow of original beds, and eſpecially of calcareous banks, has been obſerved as far as the neighbourhood of the lake Onega, where the mountains, continued from the Lapland and Swediſh Alps, begin to riſe. It is obſerved in all the circumjacent country of the Gulf of Finland, where, generally ſpeaking, the leſs ſolid beds are carried above the old rock, too fixed itſelf to be drawn along with it. It is ſufficient to caſt a glance of the eye over the map, to ſee in that great number of lakes between this Gulf and the White Sea, in the iſles, the rocks, and the broken ſhores of theſe latitudes, the effect of a deluge that has run that way. The concluſion of this eſſay will ſuggeſt that the Baltic and the White Sea, thoſe great breaches of the Continent, may themſelves be looked upon as excavated by the ſame violence.

Farther on, in the lands where the calcareous layers have not been deranged, the obſerver every where meets the moſt complete conviction, that theſe beds, ſometimes of little depth, ſometimes accumulated in banks, forming

forming hills either inſulated or coherent by little chains, as well as the clayey layer which is generally found beneath the calcareous plane, and quite as abundant in marine productions, have both of them formed, in the firſt ages of the world, the bottom of a deep ocean, which could not have produced theſe depoſitions, originally marine, and without any mixture of remains of terreſtrial animals, but through the courſe of a long ſucceſſion of ages It is above all the clayey ſtratum, whoſe depth in theſe parts is not explored, and which ſeems a continuance of a part of the ſchiſtous band of high chains, which muſt have coſt Nature many centuries, and which proves by its petrifactions, that the ſea muſt have covered it to a very great depth *. This ſame

* It is highly probable, that the origins of the Ammones and the Belemnites (concerning which the naturaliſts diſpute whether they be of marine and animal origin, or a native foſſile ſubſtance) are ſtill unknown to us only becauſe they are incapable of living any where but at a great depth in the earth. The quantities of them found in the beds of clay, lower than the calcareous beds, are an indirect proof of it. The queſtion has been often agitated, Why the petrifactions found

ſame clayey bed is the moſt general, and the richeſt depoſitum of pyrites; which muſt generate from the putrefactive decompoſition of an immenſe quantity of marine animals, zoophytes, and ſea-weed, the materials of which they comprehend, in all the gulfs of the ocean, becauſe ſhells are found incruſted and cemented with them, as well as maſſes the configuration of which can only be attributed to the motion of the waves. The abundance of theſe pyrites in black and ſlaty

in the calcareous mountains of Europe are for the moſt part originally from the Indian ſeas? The ſuppoſition itſelf appears to be falſe. The productions thought peculiar to remote ſeas are likewiſe in the ſeas of the North, but exiſt only in abyſſes, becauſe their exiſtence ſeems to demand the preſſure of a great body of water. Such are, among other things, the anomia (called alſo parrots beaks), ſea palms, or encrinia. Beſides, the Mediterranean produces in its abyſſes the greateſt part of the productions collected in our calcareous beds. The reaſon why the North ſea furniſhes us with ſo few, may be from the land it has loſt by the deluge of which mention will be made by and by, of which alſo the ſhallowneſs of theſe ſeas at a great diſtance from the ſhores is a conſequence, whereby they are at the ſame time rendered ſo little fertile in corals, which require a rocky bottom and conſiderable depth.

clays

clays is ſo prodigious, that they are ſometimes ſeen to exeed in quantity the clay that contains them. But this abundance of a mineral, inflammable by humidity, joined to the conſiderable beds of bituminous and carbonial ſchiſts, ordinarily found ſtratified in the ſame bed of clay, leaves us in no doubt concerning the derivation of volcanian eruptions, eſpecially thoſe which happen in the baſin of the ſeas of the ſame bed: a theory too well ſupported upon the beſt obſervations of different countries, to admit of its being ranked in the claſs of hypotheſes.

From the conſideration of theſe calcareous and clayey beds, it follows, that all the country, which was one day to become the patrimony of a powerful nation, the field for the diſplay of the vaſt and creative genius of PETER the Great; and for the auguſt KATHERINE II. to become his illuſtrious ſucceſſor in rendering millions of human creatures happy, and thereby to be admired by all the nations of the earth—that all theſe vaſt plains of the Ruſſian empire were formerly—the bottom of the ocean! We have

moreover advanced, with reſpect to the granitic chains, and the elevated grounds formed of the old rock, which could never have been ſurmounted by the ſea (whereof there is no viſible trace), as the Count de Buffon ſuppoſes. But theſe elevated grounds, and theſe high chains, have always been iſles and continents, much leſs in extent than thoſe of the preſent times, but inhabitable by animals and terreſtrial vegetables. It remains to find out the cauſes which have ſunk the level of the ſeas ſo as to uncover this vaſt extent of land, which at preſent forms the plains of continents; which have left aſhore thoſe enormous banks of marine ſhells, and raiſed a part of them into high mountains, whoſe elevation is too prodigious to permit us to believe that they were ſo formed under the waves of the primitive ocean. Here, perhaps, we are to combine the ſucceſſive effects of volcanos and other ſubterraneous powers with thoſe of a deluge, or of repeated overflowings of the ſea, to give the moſt probable reaſons for the changes that have undoubtedly happened to our earth. We muſt unite together ſeveral modern hypotheſes,

theſes, but not attach ourſelves to a ſingle cauſe, as has been done by almoſt all the authors of the various theories on the ſubject of the globe.

Previous however to the idea of ſuch a compoſite hypotheſis, which ſeems conducive to the explication of all the principal difficulties that concern the actual ſtate of the earth, it is neceſſary to ſay ſomething on an order of mountains, moſt certainly poſterior to the marine beds, ſince theſe latter generally ſerve for their baſe. No naturaliſt hath hitherto taken any notice of a ſuite of thoſe tertiary mountains, that are the effects of the moſt modern cataſtrophes of our globe, ſo diſtinguiſhed and ſo conſiderable as that which accompanies the whole production of the Ouralian chain on the Weſtern ſide. This ſuite of mountains, for the moſt part compoſed of free-ſtone, reddiſh marle, interſperſed with beds diverſely mixed, forms a chain, ſeparated on all ſides by a valley more or leſs large, from the band of calcareous rock, ſpoken of before. Furrowed and interſected by numerous vallies, it riſes above

a hundred fathom in perpendicular height, expands towards the plains of Ruſſia in hills, which ſeparate the rivers by accompanying generally their Northern or Weſtern bank, and, laſtly, degenerates in ſandy deſerts, which fill great ſpaces, and extend chiefly in long bands parallel to the principal ridges that follow the courſe of the rivers. The largeſt body of theſe tertiary mountains is nearer the primitive chain through all the government of Orenburg and Permia, where it conſiſts principally of free-ſtone, and contains an inexhauſtible fund of mines of copper, ſome ſandy, ſome clayey, and others ſuch as are commonly ſeen in the horizontal beds. Farther towards the plain are ſuites of hills of marle, which abound as much in gypſous ſtones as the others in copper ore. There is no need to enter into the particulars of theſe, which are the indications of ſaline ſprings; but it muſt be obſerved of the former, which abound the moſt, and of which the higheſt elevations of the planes, even that of Moſco, are formed; that they contain ſcarcely any traces of marine productions, and never entire heaps of thoſe bodies,

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in ſuch manner as a ſea at reſt for many ages conſecutively might have accumulated them into calcareous banks. Nothing, on the contrary, is more abundant in theſe mountains of free-ſtone, ſtratified on the ancient calcareous plane, than trunks of trees entire, and fragments of wood petrified, and often mineraliſed by copper or iron; impreſſions of the trunks of palm-trees, ſtalks of plants, reeds, and ſome foreign fruits; and, laſtly, the bones of land animals, ſo rare in the calcareous beds. Petrified wood is found even in the ſand hills of the plain; it is gotten likewiſe, not to mention other places, from the ſandy heights in the borders of Syſran, on the Volga, changed into very fine hone, which has preſerved even the organical texture of the wood, and highly remarkable for the evident traces of the gnawing worms that attack the bottom of ſhips, piles, and other timbers, laid in water, and whoſe proper origin is from the Indian ſea.

In the ſame ſandy, and ſometimes ſlimy, depoſitums, are interred the remains of the large animals of the Indies, thoſe bones of elephants,

elephants, of rhinoceroſes, of monſtrous buffalos, which are frequently dug up in great numbers, and which are the admiration of the curious. In Siberia, where they have diſcovered along moſt of the rivers theſe remains of foreign animals, and even ivory, well preſerved, and in ſuch great abundance, that they make it an article of commerce: in Siberia is alſo the moſt modern bed of ſandy ſlime which inhumes them; and there is no place where theſe foreign relics are ſo frequent as in the parts where the great chain, which prevails over all the Southern frontier of Siberia, ſhews ſome depreſſion, or ſome conſiderable aperture.

Theſe great bones, in ſome places ſcattered, in others amaſſed in ſkeletons, and even in whole hecatombs, conſidered in their natural ſite, was what chiefly convinced Mr. Pallas of the reality of a deluge that had happened on our earth; of a cataſtrophe, the probability of which, he confeſſes, he could never conceive till he traverſed theſe regions, and had ocular demonſtration of every thing he could deſire,

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in proof of that memorable event *. An infinite number of theſe bones, laid in beds mixed with little calcined tellinæ, bones of fiſhes, glaſſopetræ, wood charged with ocre, &c. proves ſufficiently that they have been tranſported by inundations. But the carcaſe of a rhinoceros †, found with the ſkin entire, the remains of the tendons, the ligaments and cartilages, in the frozen lands near the banks of the Viloui, is another convincing proof that it muſt have been a moſt violent and rapid inundation which formerly bore ſuch carcaſes towards theſe frozen climes, before corruption had time enough to deſtroy their ſofter parts. It were to be wiſhed, that ſome inquiſitive obſerver would pervade the mountains that fill the ſpace between the rivers Indighirka and Kolyma; where, according to the reports of the hunters, ſimilar carcaſes of elephants, and other gigantic animals, ſtill cloathed with their ſkins, are frequently ſeen.

* See the paper printed in the xviith volume of the New Commentaries of the Imperial Academy of Peterſburg.

† The parts of which that are in the beſt ſtate of conſervation, Mr. Pallas depoſited in the cabinet of the Academy of Sciences at Peterſburg.

AFTER

AFTER this narrative of remarks made in Ruſſia, apparently very important to the advancement of the natural hiſtory of our globe, we may be permitted tranſiently to adventure the ſketch of an hypotheſis, tending to explain the preſent ſtate of the ſurface of the earth.

Suppoſing then that the high granitic chains have always formed iſlands at the ſurface of the waters; and that the decompoſition of the granite produced the firſt heaps of quartzy and ſpatic ſand, and the micaceous ſlime of which the free-ſtone and ſchiſts of the ancient chains are formed; the ſea then might have brought the light phlogiſtic and ferruginous matters, produced from the diſſolution of the numberleſs animals and vegetables it contains, and even the remains of ſuch bodies entire, towards the coaſts, there to form by filtering theſe principles in beds upon the granite, maſſes of pyrites, the foçuſes of the firſt volçanos that afterwards

ſucceſſively broke out in different parts of the globe. Theſe ancient volcanos, the very veſtiges of which have perhaps been deſtroyed by the revolution of ages without number, overturned the beds already conſolidated by time, under which their exploſions were made, variouſly changed through fuſion or calcination (by the active violence of their fires) the matters of theſe beds, and produced the firſt mountains of the ſchiſtous band, which partly correſponds with the beds of ſand and clay of the plains: as well as thoſe calcareous mountains, the rock of which is ſolid, and for the moſt part without any traces of petrifactions. Hence, in ſome meaſure, we may conceive thoſe cavities, channels, and cracks in different directions, to have been produced in the beds, filled in ſucceeding ages by the infiltration of quartz, ſpats, clays, phlogiſtic matters, &c. that are every day explored under the names of maſſes, ſtriæ, or veins. Theſe operations of volcanos have continued in various places, eſpecially in the proximity and at the bottom of the ſea, even to our days. It is by them that new iſlands have riſen from the depths

depths of the ocean. It is probably theſe that piled up all the enormous alps of Europe, formerly rocks of coral and banks of ſhells, as they are ſtill found in the ſeas adapted to theſe productions, and whoſe clayey mud muſt always abound in pyrites. By theſe calcareous accumulations, and the clayey precipitation, which mechanically filtered itſelf lower down, the bottom of the ſea continually augmented; the calcareous ſtrata roſe to different heights, varied in their material compoſition, according to the ſituations the moſt favourable to the production of the ſeveral kinds of theſe living beings; or carried in the direction of the currents which tranſported certain ſpecies to certain latitudes, in the manner we perceive them on every coaſt. The waves conſtantly brought light and ſmall bodies towards land. On the other hand, the lands produced upon the mountains, by the decompoſition of granite and other ſtones, as well as by the deſtruction of animals and plants, together with the ruins of rocks waſhed away by torrents, augmented the ſhores, and extended by degrees the limits of the ocean, which often ſome volcano forced

forced again to retire, by lifting up the bottoms of the ſhores. But this diminution of the ſeas, joined to the probable conſumption of the waters, would not have been ſufficient in millions of years for leaving dry the horizontal marine beds; which we are aſtoniſhed to find in our hills that abound in petrifactions, remote from any ſeas, and for giving our continents all their extenſion. Therefore, after a good extent of country, at the foot of the ancient chains, was already well ſtocked with animals, well covered with foreſts, there muſt have happened ſome convulſions of the globe, which, by prodigious eruptions in the greateſt depths of the ſeas, might have raiſed and driven the waves ſo as violently to deluge a great part of the countries already inhabited, and even mountains of no ſmall elevation; augmenting, at the ſame time, the continents by depoſing the matters mixed with its troubled waters; perhaps opening alſo immenſe caverns in the interior of the globe, which might ſwallow down a part of the ocean *, and abate its

* See Hiſtoire de l'Academie de Paris, 1716, p. 14, & ſeqq. Buffon, Hiſtoire Nat. vol. I. p. 365, & ſeqq.

level

level nearly to that point which it has preſerved throughout the ages of the hiſtory of mankind.

This idea, which is by no means novel, has appeared to ſome authors diſſonant to probability, from no other reaſon than becauſe they have joined it to a falſe ſuppoſition, that the ſea muſt in the beginning have covered even the very higheſt mountains, which has been proved above to be incompatible with the actual ſtate of the primitive elevations. A maſs of water neceſſary to equal or to ſurpaſs ſuch heights over all the ſuface of the globe, certainly could not find ſpace enough for its content in the interior of this ſphere, even ſuppoſing it was all excavated. The ſea could never be able to cover any greater height than the calcareous hills of the plains, the higheſt of which cannot be eſtimated at more than an hundred perpendicular fathom above the actual level of the ſeas. All the calcareous Alps that exceed this height have doubtleſs been raiſed by the action of ſubterraneous eruptions.

Moreover, the ſea being at preſent ſo high upon our globe, it will not be againſt probability to ſuppoſe it at that time ſwelled by enormous ſubmarine eruptions, in conjunction. perhaps with other natural cauſes (as hurricanes, for example, and the combined effect of tides) ſwelled, to ſuch a degree as to roll its waves above the higheſt lands at that time inhabited; which by their oppoſition might ſtill augment the violence of a ſea incloſed betwixt them and the power that raiſed it. Do we not ſee the tide, whoſe mean height is not above fifteen feet, by the reſtriction of Streights, the oppoſition of Continents, and other cauſes, riſe with vehemence to fifty, to a hundred, and even to two hundred feet? Or, to conclude of great things from ſmall, have not the inhabitants of Petersburg ſeen the waters of their Neva, ſwelled in a few hours * by winds in a certain direction, to the height of two or three ells, deluge the city, and produce miſchiefs ſurprizing for a cauſe ſo poor in compariſon

* On the 5th of November, 1711, on the 1ſt of November, 1726, on the 12th of October, 1727, &c. but, above all, on the 10th of September, 1777.

of the violence of the irritated ſea? Have we not alſo recent examples of terrible inundations of the ocean, cauſed by earthquakes, at Peru and the latitudes of Kamtſchatka?

M. de Juſſieu has judiciouſly concluded, from the weeds and plants of the Indies imprinted in the ſtates of Europe, that the inundation which depoſed them in theſe beds muſt have come from the South, or the Indian ocean. The ſame direction is proved by the remains of terreſtrial animals, which live only between the tropics, heaped together even in the Arctic lands. If then there exiſt in the Indian ocean any indications of ſubterranean cratera, cauſes of ſufficient energy for producing ſuch a cataſtrophe; if the traces of the deluge effectuated by theſe cauſes agree with the centrifugal direction of the ſeas driven from ſuch *focus*; then this point of our hypotheſis will acquire additional ſtrength. But is any thing more known than the volcanos that abound in all the cluſters of iſlands in the Indies, from Africa to Japan, and the lands of the South Seas, and the veſtiges of others that are extinct?

Even thoſe which ſtill ſubſiſt in thoſe latitudes, are the moſt powerful and the moſt furious of the univerſe. The generality of the naturaliſts that have diſcourſed on the phyſical geography of the earth, agree in conſidering all theſe iſles as raiſed upon the immenſe vaults of one common furnace. The firſt eruption of theſe fires which lifted up the bottom of a very deep ſea, and which perhaps at one ſingle effort, or by ſhocks that cloſely ſucceeded each other, gave birth to the iſles of the Sound, the Moluccas, a part of the Philippines, and the lands of the Southern ocean, muſt drive on all ſides a maſs of water that exceeds imagination; which, ſtriking againſt the barrier which the continued chains of Aſia and Europe oppoſed to it on the North, and impelled by new floods that ſucceeded, might have cauſed ſubverſions and breaches of enormous magnitude in the low countries of theſe continents, ſweep away the banks before them and the ſuperior ſtrata of the firſt lands, and, by ſurmounting the leſs elevated parts of the chain, which forms the middle of the continent, carry and depoſe upon the oppoſite declivities theſe

ſpoils mixed with the matters with which the eruption had already charged the waters of the ſea, there inter without order the ruins of the trees, and the large animals that were comprehended in the deſolation, and form the tertiary mountains, above ſpoken of, and preſent new land to Siberia by theſe ſucceſſive depoſitums; laſtly, by flowing from the ſide of the pole, with the whole maſs of waters which yet covered the plains, and which the diminution of the general level, by the caverns then open, muſt draw with it, compoſe inequalities, vallies, channels of rivers, lakes, and the great gulfs of the Northern ocean, deranging in its way the oldeſt beds, and ſtill carrying with it ſufficient quantities of heterogeneous matter for filling up a part of the depths of the Northern ſea, and cauſing the ſhallows of its coaſts.

By conſidering the great gulfs which waſh Aſia on the South, as inroads made forcibly by the waves of the ſea, we ſhall give a more plauſible account of them than if, with the count de Buffon *, we ſhould attribute ſome

* Hiſtoire Naturelle, tom. ii. p. 114. & ſeqq.

of theſe breaches to the imperceptible effects of a conſtant motion of the ſeas from Eaſt to Weſt. At the ſame time we ſhall have the explanation of the other eruptions of the ſea, which mark the direction of our deluge, diverging from the common focus, placed above in the ſeas of India; as the ſea of Okhotſk and of Pengina, the gulf of Perſia, the Red Sea, the Mediterranean, with the Adriatic, and the Euxine, the Caſpian Sea, the Baltic, with the gulf of Bothnia, and the White Sea, which are the moſt conſiderable in the univerſe. Theſe cannot be attributed to this ſingle movement of the ocean, which never could have been able to act in ſo many and ſuch oppoſite directions. We here likewiſe ſee the probable origin of the great Southern Promontories of the continents, and a reaſon why the ſoil of the Slope of *Aſia* to the South of its greateſt elevation, and that of America to the Eaſt of the Andes, is infinitely leſs than on the oppoſite coaſts; the floods of the deluge having corroded theſe continents on their approach, and tranſported the earth to augment with it the plains beyond the mountains. By

what miracle has Africa, which has no gulf on its eaſtern ſide, remained exempt from this deſtructive effect of the ocean, if by this almoſt inſenſible movement it might have been affected by it to the degree the count de Buffon imagines? Why ſhould not Africa have ſuffered from it, expoſed to it as ſhe is from her entire ſituation in the torrid zone, where the force of the general current is the greateſt? The latitudes which ſeem to this celebrated author the wrecks of continents carried away by the ſea (even in America) may be with much greater reaſon called lands brought into being by the fire which glows at the bottom of theſe ſeas, and which perhaps has a communication through all the marine chains of the great ſea of the Indies.

It muſt be then that DELUGE, of which almoſt all the antient people of Aſia, the Chaldeans, the Perſians, the Indians, the Tibetans, and the Chineſe, have preſerved the tradition, and fix it, within a few years, at the epocha of the MOSAIC DELUGE, Europe and the low lands of Aſia have ſince un-

undergone conſiderable changes by other inundations; ſome proceeding from ſimilar ſubmarine eruptions, others owing to the ſudden effuſion of vaſt Mediterranean ſeas, as perhaps of that which at preſent bears ſingly that name, and of the Euxine *, which left at

* The idea of the indefatigable Tournefort, and of the count de Buffon, on the antient ſtate of the Euxine and its communication with the Caſpian Sea, is daily more and more confirmed by the obſervations of travellers. The phoca, ſeveral ſorts of fiſh and marine ſhells, which the Caſpian Sea poſſeſſes in common with the Euxine, render this antient communication almoſt indubitable; and theſe ſame circumſtances likewiſe prove that the lake Aral was formerly joined to the Caſpian Sea. Mr. Pallas, in the third volume of his travels, has traced the antient extent of this ſea over all the deſert of Aſtrakan and beyond the Yaïk, by that appearance of coaſts with which the high plains of Ruſſia border this deſert, by the ſtate and foſſile productions of this antient ſhore, and the dirty ſlime, mixed with calcined marine ſhells, which covers all the ſurface of the deſert itſelf. We find, in the deſcription of the Ukraine by Gilaume le Vaſſeur ſieur de Beauplan, [à Rouen, 1660, quarto ed. p. 9.] a paſſage that attributes the ſame appearances to the plains of Boryſthenes. A modern traveller [Dr. R. Chandler, Travels in Aſia Minor] thinks that the ſea formerly extended as far as

at the ſame time vaſt ſlimy plains adry. Others, in ſhort, may be attributed to irruptions of the ſea, and to the ſubmerſion of the low lands which were ſeparated from it by natural mounds. To ſay nothing of the ſmaller partial volcanos of no great depth; the effects produced by torrents and earthquakes, the land gained from the ſea by means of winds, waters, vegetation, &c. which would render theſe obſervations too prolix, and be altogether unneceſſary, as ſuch particulars are to be found in ſeveral writers commonly known.

This hypotheſis, after all, which is no other than a compoſition from what ſeveral

the ſources of the Mæander, and formed a gulf between the mountains of Meſſoghis and Tauris. Others have found recent traces of the ſea in the plains of Aſia Minor and Perſia, and upon the Danube at a great diſtance from the actual boundaries of the Euxine and Caſpian. The antient traditions about the ſubitaneous eruption of the Euxine over the Propontis, which Tournefort has ſupported by his obſervations, ſeem in all reſpects more plauſible than the opinion which ſuppoſes the antient ſtrait between the Caſpian Sea and the Euxine to have been dried up by the accumulation of ſlime from the rivers.

great

great men have thought upon this ſubject, is not given as a ſyſtem exempt from every difficulty. But it may be advanced, that the variety of the means employed by Nature in forming and deranging the mountains, and changing the ſurface of the earth, is too evident to be accounted for by any hypotheſis attached to one alone, or to a ſmall number of theſe means. On the contrary, by admitting all thoſe of which we behold the indubitable traces on our globe, the monuments of the cataſtrophes of which the hiſtories of men and the great code of Nature have preſerved us, we muſt approach the nearer to probability; the only point of perfection to which we can attain in hypotheſes which are incapable of demonſtration. It appears evident, in a more eſpecial manner, that no cauſe, more natural than that admitted in theſe obſervations, could be imagined, for accounting for the univerſal deluge, and the ſeveral leſs general inundations marked in the traditions of various nations. But this ſuppoſition is by no means adapted to flatter the luxurious tranquillity of kingdoms and people eſtabliſhed on fertile plains,

ſince

ſince the ſlender effects of ſubmarine volcanos in certain latitudes, the inſtances of which are handed down to us in the pages of hiſtory, and the ſad effects of which we ſtill behold, afford us a ſuggeſtion to dread more terrible and fatal to whole hemiſpheres at once. Happy then thoſe inhabitants of mountains, whom Nature ſeems at preſent to have treated ill by placing them among the rocks of Alps. They will be the new nurſeries of the human race, and, conquerors without carnage, the plains now waſhed by the waves will become their domain.

But it is in a manner impoſſible to take leave of this aweful ſubject without endeavouring to turn it to a ſtill more important account.

THEY ſay, that a few days before the deſtruction of the temple of Jeruſalem, a voice was heard from the receſſes of the Holy of Holies, LET US QUIT THE PLACE! LET US QUIT THE PLACE! The ſame exhortation ariſes here; not on ſo ſmall a motive as the ruin of a temple, but the diſſolution of a world.

world. Yes; from the boſom of this crumbling world, from the colliſion of clattering elements we hear a voice calling out, LET US QUIT THE PLACE! LET US RUN FROM THIS WORLD! Let us give our hopes a more ſolid foundation than a vaniſhing earth and periſhing matter. Let us fix them to the rock of ages, whoſe foundations are the everlaſting hills. And then,—let the heavens paſs away with a great noiſe,—let the elements melt with fervent heat,—let the earth alſo and the works that are therein be burned up,—let the univerſe periſh,—let Nature periſh,—our felicity is above all cataſtrophes!

*** In the THIRD Volume, the firſt plate repreſents a Samoyede repaſt: the method of killing the rein-deer, whoſe bones they eat quite raw; and their manner of hunting the wild deer, for forcing them to come within reach of the hunters that lie in ambuſh. ---The other plate repreſents an Oriental Iſlander ſitting in his cave, cloathed with the ſkins of the ſea-dog, and covered with a wooden hat in ſhape of a duck's bill. In the perſpective is one of the iſlands, with a volcano upon it.

In the Firſt Volume, the *ſecond* plate is a Tſchouvaſhe Funeral, and ſhould be placed oppoſite to p. 102.

ERRATA.

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MONGOL NATIONS.

MONGOL NATIONS.

IT is highly probable that, in very remote times, the Mongols perambulated the deſerts on both ſides of the mountains that part Dauria from the preſent Chineſe Mongolia, and the ſouthern parts of the Sayane hills. At leaſt this account coincides with what Abulgaſi relates of them; and the names of the mountains and rivers of theſe parts, as well as of thoſe about Tibet, are of Mongol derivation. Certain it is, however, that theſe tribes are of very antient origin.

Long before Tſchingis Khan, who was born about the end of the XIIth century in Dauria on the Onon, they were divided, probably after the ſeveral ſtems of collateral anceſtors, or from the quarrels of their princes, into Mongols, Oirats, and Burats. Tſchingis united them under one monarchy,

and became their ſovereign, but continued the princes in their reſpective dominions under him. He conquered China, and ſubdued the Tartars.

When the Mongols were driven out of China in the year of our Lord 1368, the united Mongol and Tartar hords, after ſubduing their weſtern neighbours, ſpread into Ruſſia, and other European countries, and formed new colonies in them *. Under the deſcendents of Tſchingis the princes ſeparated; by which ſeparation, and the conqueſts of the Ruſſians, the vaſt Mongol-Tibetan empire was intirely disjointed in the XVIth century. From the diſperſion conſequent on theſe events, and the collected remnants of the people, aroſe the following Mongol and Tartar hords and nations.

Their confederate wars, no leſs than their common habitations and governments, occaſioned a mixture of the Mongols and Tartars in blood, manners, and ſpeech,

* See before, vol. I, p. 68, 69.

whereby

whereby particularly the Mongol language has obtained many Tartarian words; yet both people are ſo perfectly diſtinguiſhable from each other, that a Mongol is eaſily known by his face and his peculiar dialect. Their government alſo differs from that of the Tartars, which, like thoſe of almoſt all nomadic people, is democratical; whereas, on the contrary, that of the Mongols inclines more to the monarchical. So that they can never be taken for one and the ſame people, ſprung from the ſame ſtock; but are eaſily known to be a conjunction of the relics of a diſſolved monarchy.

At preſent they divide themſelves into three collateral branches, dependent on each other; the Mongols, the Oirats, and the Burats. I ſhall, in the firſt place, give an account of the Oirats, commonly called Kalmucs, as the moſt conſiderable and the neareſt to us, and refer the others to them for what they have in common.

THE KALMUCS.

KALMUC is perhaps derived from the Tartarian word *khalimec*, which ſignifies *the people that have revolted, or made themſelves free*. Or, it may be, from *gol*, fire *, and *amiak*, race or tribe. But this Mongol branch give themſelves the appellation of *Dorben Oirat*, the four confederates. The whole people are improperly called Soongarians, which is the appellative of one of their ſepts. We find them likewiſe ſometimes under the names of Uiret, Elet, Eolut, and Syngor.

According to their own hiſtory, their firſt reſidence was in the Mongol empire, between the Kokonoor or Blue Sea, and Tibet. In after-times ſome branches of them came weſtwards to the banks of the Irtiſch, the Ural, and at length even upon the Volga.

* Metaphorically, *courageous, bold,* or *fierce.*

On the diſmemberment of the Mongol-Tartarian monarchy, they divided themſelves into the following hords and headſhips:

I. The Khoſchoots; that is, warriors or heroes, becauſe they ſhewed themſelves eminently courageous under Tſchingis. This hord comprehends fifty thouſand bows, or fighting men; it dwells near Tibet, and acknowledges the ſovereignty of China.

II. The Sungores, or Soongarians; who in very remote times made one hord with the Dorbets. The diſputes of two brothers occaſioned their ſeparation. Their firſt known reſidence was about the Balkaſch-noor *, and its rivers Tſchui and Ili †, in a part of the Altaian and Alataſh mountains, and about the upper part of the Irtiſch. They can raiſe fifty thouſand men.

* Noor ſignifies a *ſea*.

† From whence the Chineſe generally call the whole Soongarian hord by the name of *Ili*.

The moſt flouriſhing period of the Soongarians was between the years 1696 and 1746. During that ſpace of time they were the terror of all the Mongol hords, and were formidable even to China itſelf. The eaſtern towns of Bucharia, and the Burats, or great Kirguiſian hord, were tributary to them. They took Budala, the capital city of the Dalai Lama, and ravaged Siberia; where they obliged ſeveral nations, in ſubjection to Ruſſia, to pay them the tribute which till then had been paid the Tzars. The Choit branch of the Kalmucs, and ſeveral others, had long before this been totally annihilated by the Soongarians. But the circumſtances of the Soongarian hord have from time to time been greatly embarraſſed, and have obliged them to ſeek protection from others.

On the death of their khan Galdan Zeren, in 1746, the whole government of the hord was diſſolved. The Torgots, the Koſchoots, and the Dorbets, fell off. A part of the hord intermixed with the Chineſe, and were put under the command of the Chineſe Bucha-

rian

rian cities. Another part took to the deſert mountains; and in the year 1758 upwards of twenty thouſand Soongarians came over to Ruſſia. But theſe, being neighbours to the Kalmucs, moſtly fell off in the year 1770, and fled back again into Soongaria.

III. The ſtem of the Derbets, upon their ſeparation, proceeded from the eaſtern Soongaria to the weſtern, about the ſource of the rivers Iſchim and Tobol. The Derbets were for the moſt part in ſubjection to the Soongarian hord. In the year 1673, they ſurrendered themſelves, to the amount of five thouſand tents * or families, to the khan of the Torgots, on the river Ural, who pays homage to Ruſſia. But at length the Derbetan princes would no longer remain under the khan of the Torgots, and went off, upon the death of Ayuka Khan, which happened in 1723, with ſeveral Torgots, to the parts about the Don. At that time they were reckoned at fourteen thouſand kibitkis or families. When it appeared to the Ruſſian

* A *kibitka* is a tent, or the family that inhabits it.

govern-

government that the Derbetan prince, Lava Donduc, was putting himſelf under the protection of the Krim, the Derbets were obliged to repaſs the Volga to the Torgots again. In the year 1770 a flight enſued; but they could not be prevailed on to accompany them, becauſe ſuch as were connected with the Torgots were afraid of becoming their vaſſals. They therefore remained peaceably on the Volga, under their prince Zenden.

IV. The Torgots appear not to have formed themſelves into a hord ſo early as the foregoing, and take their riſe from a ſmall beginning. They dwelt, for the ſake of avoiding diſputes and the calamities of war, in the weſtern borders of Soongaria; and in the year 1616 had already taken the oath of allegiance to Ruſſia. They inhabit about the Yemba, and perambulate as far as the Urol. In 1662 they were fifty thouſand kibitkis ſtrong. They are called the Volgiac as commonly as the Torgotan hord.

When

When the Nogaian Tartars enlarged their borders from Caucaſus to the river Ural, they increaſed the number of Ayuka's ſubjects. In the year 1701, a certain prince fled from the khan his father, and went into Soongaria with fifteen thouſand kibitkis. Khan Donduc Ombo, the ſucceſſor of Ayuka, brought ſix thouſand tents of Trougmenians, and eight thouſand tents of Kondurovian Tartars *, to the hord; but the greateſt part of the Tartars afterwards fled back again.

In the year 1761 Ubaſcha was made vice-khan of the Volgaic hord. He was very wealthy both in money and cattle, and put their council upon a better footing. It comprehended deputies from all the princes, (who, however, had not the power to depoſe the khan,) and an aſſeſſor from the government's chancery at Aſtrachan. Theſe neceſſary reſtrictions upon the khan, the complaints of the people that their paſture grounds were too ſmall for their numerous herds, and the prophecies of their prieſts,

* See before, vol. I. p. 174, 175.

that

that the hord was one day to embrace the Chriſtian faith, to follow agriculture, and raiſe recruits, gave this haughty hord a fatal blow.

In the winter of the years 1770 and 1771, from fifty-five to ſixty thouſand kibitkis removed from the frozen Ural acroſs the Kirguiſian deſert, into Soongaria. Only a ſmall number was taken, and brought back again; and but a few Aïmaks and the hords of ſubject Tartars remained behind. Many of the emigrants came into the Kirguiſian captivity; not a few periſhed by their expeditious journey in the depth of winter; and the reſt, having reached the place of their deſtination, put themſelves under the protection of the Chineſe. The Chineſe government ſent away their princes; but employed the people in agriculture, who had thereby no opportunity to diſpoſe of their ſuperfluous herds for money, to which they had been ſo long accuſtomed, or to barter their herds for other commodities.

Ruſſia,

Ruſſia, by theſe emigrations, loſt numbers of good ſubjects capable of bearing arms, with their numerous herds and property, as well as the large profits that aroſe from thoſe deſerts incapable of cultivation.

The deſerts which the Kalmucs inhabit, with their herds, lie between the Don and the Volga, and on the river Ural from Irgis to the Caſpian ſea. They conſiſt of a ſtrong loam, are quite arid, deſtitute of wood, abound in ſalt, contain many freſh-water lakes and brooks, and numbers of lakes that are perfectly ſalt. They produce wholeſome plants and good herbage, for which reaſon the cattle are in general vigorous, and ſpeedily become fat.

Our remaining Kalmucs are compoſed of ſomething above twenty thouſand tents, or families. They are from all the four hords; but thoſe which the Koſchoots, the Soongarians, and the Torgots brought back from the flight, are divided amongſt the Derbetans; which, beſides ſeveral ſmaller, has a taïdſcha

taïdſcha or ſovereign of its own. They have the ſame character in general with the Kalmuc hords; and are exactly like that people in their make, manner of life, cuſtoms, and religion.

The Kalmuc nation divide themſelves into three ranks; that is to ſay, the nobility, or princes, whom they call the *White-bones*; the common people, who are bond-men, termed the *Black-bones* *; and the clergy, which, deſcending partly from white and partly from black bones, are free. Alſo, when they are raiſed to more eminent places, they enjoy the privileges of white bones. The moſt eminent race is that of the family of khan Tſchingis, from whom numbers of princes trace their genealogy. The noble ladies are called *White-fleſh*, and the common women *Black-fleſh*. But their pedigrees are taken without any retroſpect to the white or black fleſh, and are reckoned only by the bones.

* Theſe appellatives likewiſe are in uſe among the Kirguiſes.

As

As nomades, the mightineſs of their *taïdſcha*, or ſovereign, conſiſts not in territory, but in men, and the opulence of his ſubjects. The whole number of ſubjects belonging to one prince forms an *uluſs*, whether it be ſtrong, or whether it be feeble. Every uluſs contains ſeveral *aïmaks*, of various ſtrength *, every one of which has its *ſaiſſan* for its commander, who is a white-bones, and, beſides his own ſubſtance, has likewiſe ſeveral bondſmen; for which reaſon he is called *noyon*. An aïmak commonly conſiſts of 150 to 300 hearths [*orchoc*], families, tents, or kibitkies. Every 40 kibitkies has an under comptroller [*akha*]. Theſe forty families are divided into four or five parts, called *chatuns*, each of which chatun has an overſeer or ſuperintendant.

The princes are only dependent on the khan in matters of general importance; in all other reſpects quite independent. They acquire the uluſſes by hereditary ſucceſſion.

* By the ſtrength of an uluſs, or an aïmak, &c. is meant the number of its people.

The

The princes which are next after the hereditary princes keep a ſmaller number of ſlaves [*ablatu*], and are called noyons. Such of them as are haughty and ambitious obtain from the Dalai Lama in Tibet the title of *khan taïdſchi*, and are thenceforward independent on the khan. Every ſovereign prince has a council [*ſarga*], conſiſting only of ſaiſſans, noyons, and eminent prieſts; and herein deciſions are made according to the laws, and ſometimes alſo according to the will of the prince. The ſarga of the khan is a privy council; wherein, ſince the new regulation of it, there is an aſſeſſor from every uluſs, and likewiſe an advocate from the government's chancery of Aſtrachan; by which laws are enacted, and the uluſſes prevented from inteſtine diſſentions, which uſually end in civil wars.

Every prince arbitrarily aſſigns the tribute to be paid him by his uluſs, which is uſually the annual tenth part of every perſon's poſſeſſions; and moreover a preſent for the prieſts. The ſoldiery give ſomething leſs, and many ſerve the prince inſtead of paying tribute.

tribute. Extraordinary contributions are made of cattle and victuals in time of war, or when the prince marries, or when the governors of the ſmaller uluſſes chuſe to live ſplendidly, which happens not unfrequently; whereby their ſubjects are very much oppreſſed. They treat them, upon the whole, with great ſeverity. But the people are uncommonly devoted to their princes; and the ſealed orders [*tamga*] from the ſarga are obſerved with the minuteſt punctuality. And hence it is that the princes, by carefully attending to the commands and requiſitions of the Ruſſian government, and by ſeeing them duly executed, obtain ſalaries from the court of 500, 600, and up to 3000 rubles.

The eſtabliſhment of the horde is altogether military. Every ſubject muſt, on the firſt orders, repair on horſeback to the head-quarters of his prince, armed, and with a good ſtock of proviſion. The troops are aſſembled almoſt as ſoon as the order is known. The prince muſters them, and ſends the feeble and the wretched home again. This muſter laſts ſome time, and procures

the ſerviceable men the title of men of war.

Their weapons are the bow [*nunnun*] in the Tunguſian form. The quiver is a neat, flat, leathern bag. They bear alſo lances [*dſhidda*], and ſabres [*ulda*], and likewiſe for ſome time paſt fire-arms, which they get from Bucharia; but, being ſeldom furniſhed with locks, they are obliged to diſcharge them with a match. Rich warriors have coats of mail of wire-rings [*koe*], like the Baſchkirs *. A complete equipage coſts from 40 to 50 horſes.

The army is compoſed of regiments of unequal numbers, and every regiment [*ottok*] is divided into hundreds. The regiment has its colours, painted with the idol-gods of war, dragons, ſerpents, tigers, lions, &c. its colonels [*tzerigen yaſſool*], captains [*ſoom yaſſool*], and other officers, but no martial muſic. Every regiment is compoſed of three ſorts of companies, the muſquetry [*butſchi-*

* See before, vol. II. p. 184.

nei];

nei]; and when their ſervice is done, then come the bowmen [*zo butſchinei*], who fight troopwiſe; and the neck-breakers and lance-breakers [*choſchotſi*] at laſt come forward. They poſſeſs ſome courage, and uſually overcome all enemies that fight in their own way. But againſt regular troops they can do nothing, except when they are without all compariſon more numerous: if ſo, they will venture to meet them, otherwiſe not. When they ſerve the Ruſſian crown as ſoldiers, they are equipped and paid as Koſacs; but becauſe they cannot maintain themſelves out of the magazines, but live upon cattle, they lay waſte the country that is the ſcene of war, and are an impediment to the convoys. They are likewiſe with great difficulty kept in order; and therefore, when there are a great many of them, they are a burden to the army.

In former times the Torgots uſed to divide their warriors into twenty, and the Derbets into twelve ottoks, or regiments. Since the flight of the Torgots, the Derbetan princes

have made the following account of the number of tents or families:

The uluſs of the colonel Taidſcha Tzebec Ubuſhu - - -	4422
The uluſs of prince Dondukoff	2592
The uluſs of prince Yandik	1216
The uluſs of prince Aſarachu	789
The uluſs of prince Maſchi	821
The uluſs of prince Zamyan	817
The uluſs of prince Tækæ	210
The uluſs of prince Tummen	294
The uluſſes of two poor princes	97

For the mean number of each of the Kalmuc families we may take five perſons. Beſides theſe, there are alſo 2000 men that bear arms, and perhaps as many families with the Don Koſacs. A ſmall band of Kalmucs remain with the Uraſkian Koſacs; and the Tſcherſſian Koſacs are a Kalmuc aïmak, who went off from the hord under Ayuka khan, and embodied with the Koſacs. The baptized Stavropolſkoi Kalmucs are computed to amount to 12000 men. There are a great number alſo here at St. Peterſburg.

The

The Kalmucs are of a middling ſtature, ſeldom large; for the moſt part, raw-boned and ſtout. Their viſage is ſo flat, that the ſkull of a Kalmuc may eaſily be known from that of any other man. The eyes too are ſmaller, and the corners of them flatter, than among the Europeans. They have thick lips, a ſmall noſe, a ſhort chin; and their beard is ſcanty, and appears late. Their teeth are even and white. Their complexion is a reddiſh brown; generally indeed from the wind and ſun, and their neglect of cleanlineſs, it is of a yellowiſh brown. Their ears are very large and prominent; their hair is black. Their knees always ſtand outwards, like a bow: this proceeds from their cuſtomary manner of ſitting on their ancles, and their being almoſt conſtantly on horſeback. Their ſenſes of feeling and taſte are dull; but thoſe of ſmell, ſight, and hearing, are wonderfully quick. The women are of the ſame ſhape and make with the men, only the ſkin of their face is very clear, and of a wholeſome white and red.

Their ſtanding character is rough, but leſs diſſolute and baſe than they are commonly ſuppoſed to be. Their prevailing temperament is a mixture of the ſanguine and the cho'eric; the melancholy is ſeldom uppermoſt. They have a good underſtanding, and a quick comprehenſion; eager after novelties; of a tractable and teachable diſpoſition; ſprightly, hoſpitable, ready to do kind offices, active, and voluptuous; very much attached to their maſters, though of other nations, and not diſpirited or dejected by their fickleneſs and ill-nature, but contented with their lot. Their women are lively, frank, agreeable, and very induſtrious.

The active ſpirit of the Kalmucs, their improvidence and careleſſneſs, and their propenſity to ſlothful pleaſures, make them treacherous, thieviſh, and dirty. In their robberies, they uſe more ſtratagem than violence; and, as they believe in the nocturnal wandering of dead men's ſpirits, they are ſeldom accompanied with murder.

Their

Their ſpeech is a Mongol dialect, with a multitude of Tartarian words; but their religious books are in the Tangut or Tibetan. To every aïmak there is a ſchool-maſter [*bakſcha*], who teaches the boys to read and write, and caſt accounts; inſtructs them in hiſtory, geography, aſtronomy, aſtrology, medicine, and theology, or as much of them as his pupils have occaſion for. One often meets with a ragged boy among them who has more knowledge than we ſhould expect in one of his age and of better condition.

Their kalendars and chronology are the ſame with thoſe of the Burats; only the Kalmucs are more ſuperſtitious about good or bad days than that people.

They have written books of laws and civil regulations, which are founded on reaſon, cuſtom, and the will of the prince. Their code is very favourable to the female ſex, and never looks upon a woman as the author of any crime.

Some of their laws are a ſort of proverbs; ſuch as,

"Let him that proves faint-hearted in "battle, be carried through the camp in "woman's apparel."

"Let him that lifts his hand againſt his "ſenior, or commander, pay a penalty of "XXVII neats."

"Let him that commits murder loſe his "wife and poſſeſſions."

"If any give a blow to another in a fray, "by which he breaks his antagoniſt's thumb, "let him forfeit XVIII heads of cattle; if "the middle finger, IX. &c."

"Let a thief, who cannot make good "what he has ſtolen, be beaten, and drag "after him a log, and alſo be marked with "a burning-iron. If the theft be great, he "may be ſold for a ſlave."

The deflowering of a virgin coſts IX head of cattle, which goes to the judge. Adultery is puniſhed with the ſame mulct.

A per-

A perſon of quality gives to the bride-groom of his daughter about 50 camels and 400 ſheep; a common perſon about 15 horſes, as many oxen, and about 20 ſheep; but none take more. Marriages are agreed upon while the parties are very young; but none give their daughters in wedlock before they have attained the age of fourteen. At the celebration of the marriage feſtival a ſaiſſan kills about three oxen and four ſheep, for the entertainment of his gueſts; and a common perſon an ox and three ſheep.

When they take an oath, they put a ſword to their throat, an arrow to their tongue, or a muſquet to their mouth, and ſay, "God "deſtroy me! I will be born again in no "wild beaſt if I ſay an untruth."

The ſole profeſſion followed among the Kalmucs is the breeding of cattle. They purſue the chace only as an amuſement, and never meddle with agriculture. Their domeſtic animals are camels, horſes, horned cattle, ſheep, goats, and dogs; no ſwine or poultry.

poultry. Their herds yield them food and cloathing, and conſtitute their wealth. A father of a family that has eight mares, as many cows, and fourteen or fifteen ſheep, can live of his own ſtock. The poor go into the ſervice of others.

Their horſes [*murin*] are, like thoſe of the Kirguiſes, ſmall, wild, and hardy. Their manner of breeding and training them is alſo the ſame. They ſlit the noſtrils of the foals, that they may draw in the more freſh air when they are over-heated. The mares give plenty of milk. The ſtud [*adon*] of a nobleman conſiſts of between three and four thouſand horſes of both ſexes.

Their horned cattle are of the middle ſize, and live out in the deſert the whole winter through; as do likewiſe all their other animals. They uſe them for draught, and for riding, conducting them by a ſtring paſſed through a hole made in the noſtril. The common people poſſeſs always as many cattle as horſes; but the rich abound more in the latter.

KALMUCS.

latter. Their cattle always become fat in the courſe of the autumn.

Their ſheep are of the Kirguiſian broad-tailed kind, only ſomewhat ſmaller. In the management and uſes of their ſheep they differ in nothing from the Kirguiſes *. People of quality and prieſts keep camels for riding and draught. Numbers of camels die broken-winded. The Kalmuc goats are ſmall, very full of hair, and their ſkin is a good article in peltry.

The Kalmucs, like the Kirguiſians, are a ſtout and robuſt people; and for that advantage they are in no ſmall degree indebted to the chace, fowling, and purſuing the wolf on horſeback, whipping and ſhouting, and firing all the way.

Beſides tending their cattle and military operations, the men make the ribs of the yourts, ſeveral of the houſhold utenſils, horſe-gear and harneſs; and many of them are ſmiths. The wife takes care of the domeſtic

* See their Article before, vol. II. p. 242.

œcono-

œconomy. Their ſmithy [*darchon*] is after the Tunguſian faſhion *. The bellows of the Kalmuc ſmith is two leathern bags, fitted at top to two pieces of wood; by opening and ſhutting theſe pieces, and ſqueezing the bags at bottom, they give wind to the fire. Both bags are compreſſed one againſt the other. They make knives, weapons, &c. of Ruſſian iron. Their ſilverſmiths make but few things; women's ornaments, trinkets, and the like, all which they damaſk in the Burattian manner. The Soongarians make their gunpowder [*ſchiroii*] of raw ſaltpetre, which they find in their deſerts. This they boil away with aſhes to one third part, which they leave to cryſtallize; then, mixing with it two parts of ſulphur and pounded charcoal, they ſtir it all together, and dry it over the fire till it is corned.

The *white-fleſh* women, beſides cooking, milking, &c. employ themſelves in tanning hides and currying leather, making cloaths,

* See before, vol. III. p. 96.

pre-

preparing voilok *, and the like. Their tannery is upon the Baſchkirian plan †. Their way of turning the milk into butter, cheeſe, and koumiſs, is the ſame with that of the Tartars. In their tannery they likewiſe uſe a preparation of the ſkin of the ſea-carp ‡. They ſpin camel's hair and ſheep's wool on a ſpindle, and weave bands and ſaddle-girths. Some few underſtand the Tartarian art of weaving camlet [*armiak*]. One of their moſt troubleſome labours is in preparing turfs of cow-dung, which is the only fuel, theſe deſerts being deſtitute of wood. They alſo knead with their hands the dung of camels and horſes with that of the cows, and make the compoſition into flat cakes, which, when dried by the wind, is fit for uſe.

Their dwelling is in tents, or yourts of felt, which they call *gar*, and the Ruſſians *kibitka*. They commonly reſemble thoſe of

* A ſort of thick felt, of which the covering to the tent is made.

† See their article in vol. II. p. 177.

‡ *Cyprinus barbus* Linnæi.

the

the Baſchkirians and Kirguiſians in all things, except that they paint the wood-work of their yourts with red ocre and ſize made of fiſh ſtewed. Every one of theſe tents has a fire-place in the middle, and about it the whole family ſit, with their houſhold ſtuff, proviſions, and ſleeping-places. In winter, they ſpread an additional covering of ruſh-matting over the felt of their tents. The yourts of the nobility are diſtinguiſhable, not only from the whiteneſs of the felt, but alſo from their having ſeparate tents for the women, the children, the menial ſervants, the kitchen, and the proviſions. The beſt yourts are hung withinſide with ſilk, and the floors are covered with Perſian carpets; the ſleeping-places are ornamented with ſilk curtains, and againſt the ſides are the ſumptuous cloaths of the owner, with his weapons; and upon the cheſt which contains the money and valuables ſtand the houſhold gods, before whom are ranged candles, and bowls filled with rice, reſinous gums, and frankincenſe. But in theſe magnificent yourts no great degree of cleanlineſs prevails, nor is the ſavour of them the moſt agreeable. In the hot weather they

let

let freſh air into the yourt, by lifting up a part of the ſide covering, and throwing it back upon the top.

Their houſhold utenſils are in no greater number than thoſe of the other nomades deſcribed in our ſecond volume; buckets for water, leathern bottles for koumiſs, iron pots and kettles, bowls, and the like. In the yourts of the better ſort, we meet with veſſels of pewter, ſilver, and porcelaine.

The cloathing of the men is entirely Oriental, and their heads are exactly Chineſe. They wind linen about their feet, and draw their buſkins over it, which are of black, or yellow, or ſome other coloured leather. Their breeches are large and ample: their undergarment is of light ſtuff with narrow ſleeves, and a girdle, to which is ſuſpended the ſabre, a knife, and the implements for ſmoaking tobacco. The upper garment is of cloth, with wide ſleeves. They let the beard grow; but ſhave the head to one lock, which they plait into three ſtrings. The covering for the head is a flat yellow bonnet, with a ſmall round

round brim, ſet off with a taſſel. The poor wear in the ſummer a little yellow flapped hat. Theſe go without any ſhirt, and commonly wear a ſheep-ſkin ſhube, which in the heats of ſummer is their only garment. Nay, if they find themſelves very hot, they throw this off, and, letting it hang in their girdle, ride quite naked. The rich wear little open ſhirts, and clothe themſelves in the beſt ſtuffs, with ornaments of ſilver about their ſabre, &c. and, for diſtinction-ſake, are ſurrounded by a number of ſervants.

The dreſs of the women is preciſely the ſame with that of the men; only, inſtead of the upper garment, they wear a veſt without ſleeves. They let their hair grow, and plait it like the Tartar girls in ſeveral treſſes, which hang about their neck; but, when wives, they divide it into only two. Their ears, which are ſmaller than thoſe of the men, are adorned with pendants, and their fingers with rings. Great finery is beſtowed on their upper veſt. Many of the maidens are ſilly enough to ſmear their faces with red

and

and white; and ſome women wear a great golden ring in their noſtrils.

The principal food of the Kalmucs is animals, both tame and wild, except dogs, and beaſts and birds of prey; and, next to animal food, they prefer cheeſe, butter, greaſe, and blood. According to the doctrine of the metempſychoſis, they ought not to ſlay any healthy beaſt; but they do not obſerve this very ſtrictly, eſpecially with regard to ſheep. Even the chiefs and firſt people among them feed upon cattle that have died of diſtemper or age; and though the fleſh ſtinks ever ſo much, they eat it without any diſguſt. For this reaſon, in every hord, the fleſh-market has the appearance of a lay-ſtall of carrion. The common people buy of the Ruſſians upon the lines their ſick and dead cattle for their kitchens, which they pay for in lamb-ſkins, or other peltry. They eat likewiſe the roots and plants of their deſarts; the roots of typh-wheat, a corn much like our rye *; of the herb called water-archer,

* Typha, ſagittaria, ſcorzonera, phlomis tuberoſa, tulipa, lilium martagon, aliſma Dioſcoridis, Chærophyllum bulboſum, Lathyrus tuberoſus, &c.

or arrow-head; of garlic, of primroſes, tulips, wild lilies, aliſma, chervil, the herb ſpurge, and the like. Fiſh, gruels, frumenty, and bread, are their diet, when they can get no fleſh. Their meat, puddings, &c. taſte of nothing but ſalt, greaſe, and water. They ſeldom or never roaſt their meat. The Kalmucs are uncommonly great eaters; but they can likewiſe endure want for a long time without complaint. They cut their fleſh-proviſion into ſtripes or thongs, and eat it raw, after it has been dried in the air or the ſmoke.

Their ordinary drinks are ſour milk prepared after the Tartarian manner, buttermilk, milk-ſpirits or koumiſs, and broths; but for the moſt part only water. They are alſo great friends to tea, which they make either of the Chineſe teas, or by an infuſion of their own plants in the Burattian manner, with ſalt and milk. Of late they are become immoderate lovers of mead and brandy. Both ſexes ſmoak tobacco at an enormous rate.

The whole uluſs commonly ſtrike their tents together, which depends upon the paſturage, and may, upon an average, be ſaid to happen from ten to fifteen times a year. During the ſummer they keep to the northern, and in the winter to the ſouthern deſerts. Their progreſs is conducted with true patriarchal ſolemnity. The fine herds march foremoſt, feeding as they go; then the men, a large company of armed herdſmen; next, the camels and oxen, with the houſes and furniture; the women and children follow in their gayeſt apparel, and upon the beſt horſes; and, after all, the girls, ſinging with great harmony and ſpirit. In traverſing the Volga, the cattle ſwim, and the ſheep are carried over the ſtream. The head quarters of the prince are known by the whiteneſs of the covering, and by being ſurrounded by the other tents in a circle.

When a ſubject meets his prince, he bows ſo low as to lay the palm of his hand flat upon the hem of his robe, and receives a ſlap on the ſhoulder with thanks. None dare

appear before the prince otherwiſe than ſitting on his legs, but without croſſing them in their ordinary manner. All caps are taken off when his commands are recited.

They greet one another by applying their fingers to their forehead, without bowing, and ſaying at the ſame time, *Mendu!* Be of good chear! If it be a long while ſince they have ſeen each other, they lay their two hands flatways together. They kiſs on the feſtival Zagan; at other times, it is not even done by thoſe that are in love. In converſation they are not very ceremonious; but are exceſſively ſubmiſſive to their ſuperiors, and ſhew an uncommon reverence to the aged.

They ſleep upon felt or carpeting, and cover themſelves with the ſame. They are not often ſeen ſtanding, but ſit almoſt always upon their heels. Though a Kalmuc cannot afford to ſpend much upon his table, he will yet be very extravagant in cloaths, in weapons, in fine horſes, in rich capariſons, and a numerous retinue of ſervants. The Kalmuc women are very well behaved, and have

have a liberal turn for converſation. The Kalmucs are famous horſemen; and the women and girls vie with the men in the chace.

The nobles eat upon a carpet ſpread upon the ground. One cuts all the meat into pieces, and the reſt ſeize upon it with their bare hands. When this is all devoured, they drink up the water it was boiled in. It ſhould ſeem as if cleanlineſs was actually a ſin among them: as they are forbidden by the laws of their faith to waſh any veſſel in river-water, they therefore do no more than wipe them with a piece of an old ſheep-ſkin ſhube, which they uſe alſo for cleaning their hands upon when dirty. As they dare not put any living creature to death, their habitations abound in all kinds of ſmall vermin.

The polygamy of former times is now no more in uſe. The bride is purchaſed, and brings a preſent with her. The prieſt fixes on the day of marriage, previouſly conſulting aſtronomical calculations; and the wedding is celebrated in a new yourt: in the courſe of which the prieſt reads ſome prayers,

ſmoaks the caps of the women, and bleſſes the bride. This done, they proceed to plait her hair after the faſhion of the married women; and the whole concludes by a feaſt. A wife may not go about with her husband's relations; but the unmarried prieſts compenſate for this reſtriction.

The women, generally ſpeaking, have eaſy labours; but, when it happens otherwiſe, the husband runs about, fighting the air with a great ſtaff, crying all the time, "Avaunt, "Satan! avaunt, Satan!" A number of prieſts are kept praying about the tents of the rich on ſuch occaſions. A child-bed woman is unclean four weeks. The purification is performed by bathing in warm water. The common people call their children by what name they pleaſe, without any ceremony; but the people of quality ſend for the prieſts, who give them a name by the rules of aſtrology. The general name for the children of noble families is *Tengri*, or Guardian Spirits.

The

The ordinary diverſions of this careleſs and blithſome people conſiſt in running races on horſeback, in which the girls likewiſe take part; ſhooting with the bow for wagers; wreſtling, in which they ſtrip themſelves to their trowzers; hearing the maidens ſing; pantomime dances; muſic, for the moſt part performed by the girls, as almoſt all of them can play upon the lute, the kit, and the viol, a ſort of hurdy-gurdy, and the pipe. The ſubject of their ſongs is the fabulous ſtories of a gigantic chivalry, heroic tales, and amorous ditties. Their melody is harſh and diſmal. The Kalmucs likewiſe play at cheſs, cards, and toccodillo, much as we do.

This people know but little of ſickneſs; and numbers of them reach the age of fourſcore years without having experienced any. The diſorders they are moſt liable to are the putrid fever, which is generally epidemical in the ſpring, and the pox: theſe uſually prove mortal to the patient. To theſe may be added a horrid filthy itch, called the

wind-ſickneſs *; the *furor amoroſus* from the ſcald, and inflammations of the eyes, we meet with in the tents of the great, whence we may judge that thoſe diſtempers are more frequent in them than in thoſe of the common people. The *bakſcha*, or ſchoolmaſter, is generally the ſurgeon. They feel the pulſe, ſcarify, open a vein, clyſter, caſt the water, &c. Their moſt famous medicines are rhubarb, *faba S. Ignatii* †, drugs, ſaffron, moxa of mugwort, the fat, gall, and brains of animals.

The clergy, for the moſt part, are guided by aſtrology. By this they tell future events, indicate the hour of death, and appoint the rites of ſepulture. Their uſual methods of interment are to let the corpſe corrupt in the air, in the water, in the earth, or to conſume it by fire. When the body is to be expoſed in the air for corruption it is clothed in the dreſs of the country, and left in the

* This ſickneſs is called by the Kalmucs *vamo*, and by the Ruſſians *morowaia jaſſua*.

† The kernel of the Indian fruit Catalougan, or Cantava: that brought to Europe comes from the Philippine Iſlands.

open deſart, or upon a buſh, ſo that the wild beaſts may come and banquet upon it, by which proceſs the ſoul continues its tranſmigrating courſe. Over ſome graves they pile a number of ſtones. They put their dead children into the water. They lay under the ſtones, or bury in the grave, the weapons of the deceaſed, together with ſome preſents.

Burning is the moſt ſolemn way of diſpoſing of the dead; but this is confined to the princes and the principal prieſts, and godly perſons of both ſexes. A vaulted oven is built with holes, in one of which the body, full-dreſſed, is laid upon a bench with three feet. The fire blazes out of the oven, and is fed with the fat of the body till it is intirely conſumed. All this while many idolatrous ceremonies are performed, accompanied by the lamentable muſic of the prieſts. On the following days the aſhes and the remains of the bones are gathered together, and ſent with preſents to Tibet. Thereupon comes intelligence from the Dalai Lama, into which paradiſe the new-born ſoul is arrived through the fire, without having firſt been

been metamorphoſed into an animal, together with ſome conſecrated trifles.

The Mongolian nations were, in former times, of the Schamane religion. The Burats remain ſo ſtill; but khan Boiboguſch introduced among the Kalmucs the ſuperſtition of Dalai Lama, inſtead of the Schamane. This faith, which prevails alſo over a part of India and China, is the offspring of Schamaniſm, and contains many opinions of the Neſtorian Chriſtians, intermixed with ſeveral unconnected tenets. Their ſyſtem ſeems to be built chiefly on the ſelf-exiſtence of the world, the wandering of departed ſpirits, and the general reſtitution of all things. The following is a curſory view of their opinions in general, for which I am indebted to profeſſor Pallas.

The world, without any creator, ſprung out of chaos of itſelf. The rain gathered itſelf together, and became a ſea. From the foam of this ſea aroſe by degrees plants, beaſts, men, and even the burchans or gods themſelves. In the midſt of this elemental

ſea

ſea ſtands an enormous pillar, about which, as their proper axis, all the worlds revolve. The ſun is compoſed of fire and glaſs; the moon of glaſs and water. There are ten thouſand million of ſtars, which move round the pillar with twelve worlds, including ours. Only the burchans have the power to paſs from one world to another. All the worlds are made faſt with a great iron ring.

The whole duration of our world has four epochas; by which we learn the general reſtitution of all things, according to the notion of the Kalmucs. But about theſe tranſmutations and epochas of our world, of which doubtleſs ſome account will be expected, their writings are ſo perplexed and diffuſe, that it is difficult to make a circumſtantial extract from them. They call the epochas of the world, which conſiſt of very different periods as to length, by the general name of *galahp*, probably becauſe they are all terminated by fire [*gal*]. They reckon ſeven times ſeven epochas, which cloſe with fire. After every ſeventh, an epocha that ends in a deluge; and upon all theſe, for a

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concluſion, one more, which is to go off in a whirlwind. All theſe ſmaller ſections are comprehended under four large periods, namely, *achu-galahp*, *ebdereku-galahp*, *choaſim-galahp*, and *toktochu-galahp*.

In the firſt, mankind, who uſed to reach the age of eighty thouſand years, were reduced to a life of ten years. They were regenerated, and went to live as burchans in heaven.

At the ſecond epocha, ſomething which they call *ſchime*, having the taſte of honey, grew out of the earth, by eating which mankind loſt their enormous bulk and their prodigious age. Virtue now took her flight from the earth. Man began to follow agriculture, and ſet up ſovereigns. This is the preſent period of the world. Burchans now appear upon the earth, from time to time, for preaching virtue to the human race.

At the third æra there is to be a diminution and decay of all things, till at length horſes will be no bigger than hares, and men only

only two feet and a half high, are to marry at five months old, and to die at ten years of age; and, finally, but one pair are to remain. A ſea of blood is to cover all the reſt.

The fourth period is that of the regeneration, which is to proceed gradually. Hell will give back the dead of all foregoing times. A ſoft and genial rain will purify the earth. Mankind will improve in virtuous diſpoſitions; and at length, after many generations, will extend their lives to eighty thouſand years.

To become chubilians, or wandering ſpirits, is the prerogative of none but thoſe that have practiſed virtue. They paſs from the body of one beaſt into another, till they have gradually effaced their ſlight tranſgreſſions by penance and remorſe. Common ſouls proceed directly to the judgement ſeat in Paradiſe, without any wandering, and receive the decree that diſpoſes of them for ever.

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The number of burchans is very great, which, as well as their capacities and powers, ſeem confuſed to the Kalmucs themſelves. They were either the children of gods, or of men; and, having paſſed through all the degrees appointed to wandering ſouls, have been born again, and are become powerful ſpirits, friendly or inimical to men. They are of various ranks and powers. Erlik khan is a hideous griſly god of hell; but whether the greateſt of all the infernal deities or not, is not known.

The images of the burchans, that is, their idols, are like men or women; ſome of them handſome, and others ghaſtly figures. They are of metal or clay, and ſometimes only painted repreſentations. Thoſe of metal are from four to ſixteen inches high; and in the hollow of the figure is a paſte made of aſhes, or ſome other relic. The ſecond ſort are made of a clay that reſembles *terra ſigillata*. Thoſe that are painted are ſometimes as big as an ordinary man. The good ones have a pleaſant handſome countenance, and ſeem as

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in the act of giving benediction; but the bad burchans are the moſt horrid and dreadful figures that can be imagined.

The Tengri, or ſpirits of the air, who act a conſiderable part in the fable of Lamaiſm, may not improperly be compared to guardian ſaints and Roman-catholic angels. They are a ſort of middle beings, between men and burchans. Some of them are beneficent and kind, and others wicked ſpirits: neither of them ever arrive at an equality with the burchans, nor are they immortal. They are divided into ſeveral kinds, too numerous, complicated, and uncertain, to render it poſſible to explain them here. They range to and fro about the world, or roam about the extent of ſpace, and have ſundry habitations aſſigned them. Four of theſe aërial ſpirits live in the neighbourhood of our earth, which they call *macharaſa*, and are only a hundred and twenty-five fathom in ſtature. Above theſe dwell other three and thirty Tengri, who are a hundred and fifty fathom in height. One of theſe, Tejus Bijas Chulantu, is ſtill much taller. Another ſort, called

called Chubilgakſam Edlekſchi, are about four verſts high, and live ten million two hundred and ſix thouſand years. They tell of others, whoſe barbarous names one cannot expreſs in Engliſh characters, that are in ſtature nine millions and twenty-eight thouſand verſts. The length of one day with theſe monſtrous beings is equal to fifty years with us, and their year five hundred of ours. Wonderful are the properties of theſe Tengri, and as wonderful the way by which they are procreated. Some of the Kalmuc literati relate, that new Tengri are produced by ſimple embraces and kiſſes: others affirm, that it is effected by the parents ſmiling or ſimpering at one another; and others again maintain, that it is barely by a wink or a glance. By what we are able to gather from the religious writings of the Kalmucs, they believe that all bad weather, all unfortunate events, among which they comprehend the forementioned ſad epochas of the world, proceed from the malevolence of theſe ſpirits, which however the efficacy of certain Tangutan prayers and exorciſms can weaken and undo. To this end they addreſs them with

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the appellation of " good ſpirits, with ſnow-
" white and ſhining faces, and the burchans
" of the world and men."

A weighty point, and, we may ſay, the prime article of the religion of Lama, which alſo muſt have moſt influence on the morals of its profeſſors, is the doctrine of the exiſtence of the ſoul after death, of puniſhments and rewards.

Hell is in the middle region, between heaven and earth; a conveniently unſettled geography. But the following account is ſomewhat more particular. In a large and ſpacious city, ſurrounded by a white wall, which roſe of itſelf at the beating of great drums, a powerful burchan, Erlik khan by name, the uncircumſcribed lord of hell and the judge of departed ſouls, has his ſpacious palace. Before it is a white ſea of pure ſtagnant excrement and urine, the firſt abode of the damned. Acroſs this ſea is an iron path, which has this marvellous property, that when the wretched ſouls, which have apoſtatized from the three great points of

their religion, called the *gurban erdeni*, and who have not honoured the prieſthood, wander over it, it becomes as thin as an hair under their ſteps. Of courſe it preſently breaks, and the miſerable criminals, without any judicial hearing, fall through into this place of puniſhment. Farther in is ſeen a ſea of blood, with numbers of human heads floating upon it. They are the heads of thoſe who in their life-time have ſown ſtrife, or occaſioned bloodſhed between friends and relations. Farther ſtill, on a wide extended plain, multitudes of the damned are ſeen, with their hands feeling about upon victuals and water, without being able to find them; now-and-then a lacerated hand or arm falls off, with exquiſite pain, and grows again for a renewal of their torments. Theſe are people who have in their life-time withheld meat, drink, and cloaths from the prieſts. All theſe compartments of hell, which are eighteen in number, lie round about the palace of Erlik khan. In every one of them are heard the groans of the damned, undergoing various inflictions of torture for their ſins. In each likewiſe are a great number of

hell-

hell-wardens [*eſed*] and devils, whoſe buſineſs it is to plague and vex theſe loſt wretches, and to invent and execute variety of torments. Theſe have frightful forms, black, with heads of goats, lions, and unicorns. In one diviſion of this dreadful place crawl and creep about without feet thoſe who have renounced the doctrines of the prieſthood. Another is inhabited by the rich who lived in plenty and abundance without giving alms to the poor: they are in an unheard-of condition. Their head and body are as big as a mountain, with a neck no thicker than a hair. In one of the moſt horrible pits of hell, a place of unremitted yells, are tormented thoſe who have killed their elders or other men, cattle, and even inſects. For it is, according to the rigid doctrine of Lamaiſm, as great a ſin to kill on purpoſe the ſmalleſt inſect, though of the moſt diſagreeable or even noxious qualities, as to murder a man. And they think that the ſoul of a beaſt, ſlain or injured by any perſon, will plague and kill that perſon, in the mutual change of exiſtence they are both to undergo. In another diviſion is a multitude

of thoſe that have derided religion; a number of little devils are inceſſantly filling their ears with burning ſoot; by which means, though they endeavour ever ſo much, they cannot underſtand one another. Wretches who have robbed the holy hut of the burchans, burnt ſacred books, or behaved proudly in their lives, are, in a ſeparate compartment, put into a large kettle filled with ſnakes. In another place the damned are roaſted on ruſty ſpits. There is alſo a place wherein is a cloud of ordure, to which an hundred and eight hooks are faſtened, with ſinners hanging upon them; and, as the wind agitates them about, they fall from one hook to another till they are torn all to pieces; when, at the ſound of a great noiſe, they are brought back again to life, to undergo the ſame puniſhment, hacked to pieces, and revived again, during a courſe of ſeveral million of years; at the end of which period all their limbs are diſſevered, and with their bodies are pounded to atoms in a mortar. Farther on to the right appear the iron windows of hell glowing hot. At ſome diſtance from this

is a cold hell, where ſinful men are frozen before the riſing of the ſun, and then are dragged about by the fiends till they are thawed into life again, to have their puniſhment renewed. To the left is a place deſtined for the puniſhment of ſuch as have been proud in cloaths, and lived diſſolute lives. A pack of little devils make themſelves iron curry-combs in a furnace, with which they rub the backs of the guilty as hard as they can. Laſtly, there is a gloomy abode where criminals are cruſhed to death between two iron plates, and then brought to life to be ſqueezed to death again; and near it a diſtrict wherein ſinful cattle are puniſhed. Here is herbage continually freſh and moiſt, where they graze for ever without being ever ſatisfied. We need not be aſtoniſhed that cattle have a place appointed for them in hell, ſince the good ones are admitted into the paradiſe of the burchans and aërial ſpirits. No place is ordained by this excellent adminiſtration of helliſh civil government for ſins of incontinency, which are held of but ſmall account wherever the religion of Lama prevails.

The whole ſyſtem of this idolatrous prieſthood, which bears the general and honourable name of Kubrac, is very much like that of the Roman catholics. Their ſovereign pontiff is the Dalai Lama, whoſe ſpiritual power is of ſimilar extent with that of the pope of Rome. The attributes of both, if real, would make them true divinities. The reſidence of this famous perſonage, whom the ſimple Kalmucs adore as a burchan living upon the earth, is generally called Baraun Tala, but ſometimes Pontal, or Batalai Laſſau. According to their own accounts, the princely camp, out of a holy zeal, make pilgrimages to the cloiſters of the Dalai Lama, into which no woman may be brought. The palace or cloiſter is ſituated on the top of a high mountain, which has been ſo perforated by human art as to let a ſtream purſue its courſe through the midſt of it. Within the incloſure of the monaſtery are no leſs than ſeven hundred pagodas, or ſacred chapels. The garments of the Dalai Lama are always yellow, which is eſteemed by theſe people the holieſt of colours, and

next

next to that the red. He is immortal, becauſe the ſoul of the former Dalai Lama paſſes into the body of his ſucceſſor. Sometimes they have two of equal eminence and power, into both of whom the ſoul of the deceaſed Dalai Lama has paſſed. Hence aroſe the Chutuchta, at the head of the Lamaiſm of China, and the Dalai Lama of Tibet.

The Dalai Lama is honoured as a god; all his words are oracular. He names the principal prieſts, and appoints the princes. He eats no fleſh; always ſits croſs-legged upon an altar; anſwers queſtions, and bleſſes ſuppliants.

Almoſt every prince has in his hord a vicarious Lama from the Dalai Lama, and appointed by the Ruſſian government. This perſon performs in miniature in his uluſs what the Dalai Lama does over all the church. He ordains prieſts, forgives ſins, beſtows bleſſings, and gives amulets to the dying.

Next to him follow the Zordſhis; a ſort of metropolitans. Theſe go in yellow or red cloaths, and always barefoot.

Under theſe are the Gallungs; of whom one is appointed for every 150 or 200 tents. A Gallung has no property, except what he gets in ſmall preſents on feſtival days. He has a great many ſcholars, called *mandſhi*, whom he inſtructs in the Tangut language, and the knowledge of theology. Their office is to ſing in the church ſervice, and to play upon the cuſtomary inſtruments.

Every Gallung commonly has a helper, or *diatſchok*, a kind of deacons, which are called *gadſulls*. A Gallung may indeed make gadſulls of his ſcholars; but then they can advance no farther; for none but the Lama of the uluſs can ordain Gallungs, and this is not performed without a great deal of ceremony.

After theſe follow the common prieſts.

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They have alſo many voluntary monks, remarkable for rigid faſting, continual prayer, and rigorous penance.

The Kalmucs have only moveable temples, or ſacred yourts. In theſe ſtand the burchans upon an altar, and before them the holy veſſels of ſilver, with rice, wheat, nuts, frankincenſe, and lamps. Round about theſe yourts are placed the ſtandards, the images of the burchans, books, drums, hautboys or ſhawms, trumpets, cymbals, and bells.

Their grand feſtivals are Sachan Zara, the White Day, or New Year's Day, and three holidays in the courſe of every month. The prieſts make a good figure, with their red robes and crowns of roſes. They pray, ſing, proſtrate themſelves, and play upon inſtruments one after another, and ſometimes all together. The prieſts, and the people who form a circle round the prieſts, have all their heads uncovered, and behave with great devotion. But the greateſt part of the performance conſiſts in the ſounding of loud inſtru-

inſtruments, which are exceeding noiſy. One often hears a prieſt repeat, *Om achun!* It is clean.

The prieſts obtain *ſchalir*, or holy pills, from Tibet; which they give to the ſick, becauſe they ſever the ſoul from temporal things. The prieſts themſelves ſip, from time to time, in their devotions, a ſort of ſugar-water very devoutly. They bleſs by impoſition of hands.

Among this people there are likewiſe ſorcerers (*Coe*), who, after the manner of the ſchamans, ſacrifice beaſts, pray with extravagant grimaces; can reſtrain the influences of the Burchans and the Tengri; fumigate themſelves with tamariſk and bavins of the white fir, fall into extatic trances, put themſelves into frenzies, and talk ſtupid nonſenſe. The Lamaian prieſts proſecute theſe wizzards; and the law puniſhes them, by making them ſlaves.

The melody of the Kalmucs, particularly their tender and erotic muſic, has ſuch a long-

long-drawn mournful tone, and is withal ſo diſſonant and cacophonic, that a well-diſciplined ear is nearly as much wounded by it as by the old French muſic. Beſides the votive, amorous, and plaintive ſongs produced every day by their poets, they have likewiſe a great number which celebrate the romantic atchievements of their heroes with monſtrous legendary ſongs of chivalry, and acts of wizzard proweſs againſt dragons of ten thouſand heads, and gigantic animals without a name, which they ſing in a loud voice, with very little cadence, and frequently interrupted by a ſudden dead ſound. The meaſure of time is ſomewhat changed in them; but they are very monotonic, ſung by rote, and divided into ſtrophes. Of this kind is the romantic ſong of the deeds of the hero Dſchangor Baatur, ſo well known and ſo much admired by all the Kalmucs; which wonderful champion of the Kalmucs is ſaid to have exiſted at the time that the burchan Debungarre governed the world, when men lived many thouſand years. This long heroic ditty contains his various excurſions, accoutrements, and exploits; his battles with unheard-of animals,

animals, immeaſurable giants with heads of toads, crabs, and dragons, millions of eyes, and thouſands of hands *.

In this place we ſhall give the reader a couple of love-elegies, and a martial ſong, as a ſpecimen of their verſification, which we may obſerve to be deſtitute of all ſyllabic meaſure, and without any regular rhyme, having only a certain cadence or droniſh ſound at the ends of the lines.

* As a ſpecimen of this ſort of compoſition, we have ſubjoined to this article one of the legends of Gheſſur-khan, which will give a good idea of all the reſt.

The

The following is an elegy ſung in the perſon of a new-married young woman to her late lover, now her bridegroom:

Chaſaartæchæn chaarraani,
Chabſchoolchodu jaachodok bui?
Chairladak innakgien tellæaduh
Sobochu du jaachodok bui?
Damchan egæ ſchettukzæn darki tſchin bælæ bi?
Damchan egæ innaklikſæn innak tſchinni bælæ bi?
Æmææltæchan ræhræ tſchin atſæhkoni jaachodok bui?
Æbæræænæn kekzen elædu ſobochu duh jaachodok bui?
Ittæm barridſki, umſchikſæn ittægællichtſchin bælæ bi?
Innakladſhi ſannakſæn innaktſchin bælæ bi?
Golduch tſchin ungukſæn gollien chargæi!
Uichan golſchikladſhi innaklakſæn innaktſchin bælæ bi?

A very fine bridled black horſe;
How was he under thee at the battle?
For thy deareſt miſtreſs once out of love,
How much trouble didſt thou give thyſelf with it?
Was I not thy prayed-for puppet, without any equal?
Was I not thy moſt darling miſtreſs, without any equal?
How was then thy ſaddled brown horſe which thou didſt make lean?
How waſt thou troubled with only riding him once?
We keep true, and canſt thou do nothing at my call?
Was I not thine only beloved darling?
Thou wert active and briſk at yonder river, at the river of pine trees!
Was I not thy pliant lovely darling?

The

The accompliſhment of the like paſſionate deſires of a beloved maiden is ſung in the following air:

Uſſun oenggoetæ borocndæn unnæetſchi,
Zæmookænær ſangnadſhi iræveæetſchi nadaan
Thabtſchildu urgukſæn chargaidun adli
Challinggi nammaigæn bolgæburſchi, tſchi minnih!
Zæædælukſan zæædæn tailgadſchi zootulæ tſchi minneh,
Zuſkan bijæren iræveudſchi, tſchi nadaan
Æilinien kumegi adſchikladſchi ſootala minnih
Allàſan minnih, kurræt iræveudſchi, tſchi nadaan,
Urgun mori, narrani garrœltæh minnih otbola,
Thætzægien baidæltæ minnih, ædong charraaltſchi, ſootalæ minnih;
Uritchen kurræt iræveudſch, tſchi nadaan.

Lo, hither thou rideſt on thy beautiful foal!
How preciſely in the time of need thou comeſt here to me!
How exactly thou lookeſt like a towering pine-tree in the troop!
Thou mine own, thou doſt not find me drunk, thou that art mine.
As I ſat in deep thought about the dream that I dreamed, ah thou mine own!
There comeſt thou in perſon hither to me.
While I was cloſe ſhut up in thought about praying my neighbours to help,
There comeſt thou, mine own! From whence doſt thou amble to me?

Ah!

Ah! the glance of thine eye is to me like the beams
of the morning ſun, thou that art mine!
Thy beauty is like the flowers, thou mine own! I ſat
me down to indulge my grief,
And thou galloped hither unexpectedly to be one
with me.

Here is another little love-ſong, the Kalmuc of which we ſhall omit for brevity's ſake:

Ah thou, mine unparalleled darling!
How elegant is thy quiver of arrows, O thou, my darling!
The only food of my ſoul art thou, my darling!
Without anger, without falſhood, and full of mildneſs
art thou, my darling!
Without pride, without any ridiculous reſtraint, art thou,
my darling!

Thou, whoſe heart with mine is but one kernel!
Who has any thing to reproach thee with?
Any one that does it muſt do it from jealouſy.
Ah let them ſay what they will,
The reproach will lie upon their own taſte.

Let the glorious ſun and moon dart their light from the
heavens,
And let all men upon earth ſee thee and me, both of us
alone;
And even then would we never remove from one another,
But enjoy the deliciouſneſs of life together.

A diſmal ditty of a maiden over her lover, ſlain in the field of battle; together with the lamentable words of the dying ſoldier; tranſlated *verbatim* from the language of the Kalmucs:

THE MAID.

Thy reddiſh-bay horſe
Falls languiſhing on the banks of the river Sall!
Thou falleſt, courageous youth, thou that art mine!
To thee the moon will be a ſtedfaſt companion.

THE DYING YOUTH.

The eagle's feather that is ſtuck in my hair
Take from me, and carry it to my friends:
Ah! when you deliver it, ſo do it that their tender hearts
Be not ſmitten with anguiſh at hearing the doleful news:
And let them the golden-lettered ſchodba *
Order to be read for twelve long years for me.

THE MAID.

Ah me! for thee thy deſtined bay horſe
Have I already exchanged for thy ſchodba,

* Schodba is a ſort of maſs for the dead, written in letters of gold.

THE

THE DYING YOUTH.

When ſhe by recollection thinks upon my love,
Then ſhall not I be near at hand to my tender one.

THE MAID.

Thy long abſence I aſcribed to the great diſtance thou
wert from me;
But, ah! it is now all over with my fond heart.
Ah! hadſt thou once more over the three little ſand-
banks of the Zammar ſea
Brought back again thy beautiful reddiſh-bay horſe!
Ah, valorous youth! thou then hadſt been mine!
Can I diſmiſs thee altogether my mind?
Ah! ſhall I not yet once more behold thee again?

The following ſtrophè expreſſes the paſſion of a lover for her abſent Kalmuc:

As ever in the morning the larks exalt their voice,
And I liſten to their ſong:
So my beloved comes inceſſantly into my mind!
Ah! my father, excellent at ſhooting with the bow!
Ah! my mother, of ſo kind a diſpoſition!
Muſt it then ſtill abide only in my thoughts?
Thoughts are ever deceitful;
Senſual perceptions alone are real.
O my friend! let this be told to you,
The conjunctions of nature are powerful.
The approach of our fate is concealed.

Bliſs flies away of itſelf unexpectedly,
And is deſtroyed by the viciſſitudes of the courſe of the world.

In the laſt place, we will preſent the reader with two elegies on occurrences intirely new to the European poet. They are both compoſed on the ſubject of the ſeceſſion of the Volgaic hord.

The water of the vaſt ocean
When it has raged with all its fury becalms itſelf again;
This is the courſe of the world; and likewiſe ſtill to forget.
Ye white herds with the mark of Schæbinær!
Thou prince Schereng, in the van, as conductor,
Riding on thy noble reddiſh-bay horſe.
Thereafter the prince Zebek, following with his numerous troop;
Ah! Ubaſcha-khan, conduct us now the Torgots!
There, over rocks, over ſtones, and rough places,
The herds drag themſelves along, and become lean
By flying over the land all covered with ſnow and froſt.
Ah! how the droves trot over the ſnow!
Now you are got thither, and come to your reſting-place.
Why was there any quarrel between thee and the White khan *?
Ye otherwiſe peaceful Torgots between the Yaïk and the Volga,

* *Zagan khaian*, the name by which the Ruſſian monarch is known among almoſt all the Eaſtern nations.

How far ye now retreat!
Ah! the beautiful Volga [Idſhel] is abandoned by the Torgot.
Ah! the lovely ſtream of Mazak is now likewiſe become an orphan!
Ah! thy many excellent young princes,
Ye are now all marched far away over the Yaïk.
Ah! thou well-arranged troop of Torgots,
Art now perhaps arrived at the Irtiſch [Ertſchis].
Ah! helpleſs, lamentable time!
Thou excellent hoſt of warriors, marching towards Altai,
Ye have no princely women among ye!
Fare ye well, you who bring up the rear of the hord,
Princes Akſakal and Kirep!

The other is as follows, when tranſlated word for word:

Often, when the heavens and the ſtars have paraded in ſplendor,
The ſky all at once becomes cloudy and dark.
One would curſe oneſelf with one's fate.
Now the beautiful dapple-greys on the hills begin to look thin;
What have ye, Torgots, thought of us that remained behind?
On the ſteep hills, O how will your black herds fall away!
Ah! leave us at leaſt with a wiſh to ſee us again!
Oh! how languid and lean will the beautiful browns become in the dales and on the hills!

Ah! comfort us, your friends, with the hope of being once more united with you.
O how hard the fat greys will be put to it in the rugged country!
Ah! ye images of our gods! do ye leave us then entirely helpleſs?

Let theſe ſuffice for a ſpecimen. Perhaps ſome readers would have diſpenſed with one half of them. The editor would have gone farther ſtill, and left them all out, had it not been for the conſideration of their being the firſt and only pieces of Kalmuc poetry in our language, and by their originality exhibiting a ſort of claim to admiſſion.

He humbly hopes that the ſame plea may be admitted in behalf of the ſtory of Gheſſur khan.

THE

THE LEGEND OF GHESSUR KHAN.

GHESSUR KHAN, the monarch of the ten regions of the globe, went forth to purſue the twelve-headed Manguſi *, who had carried away captive his wife Arula-Go; and, overtaking them, he transformed himſelf into an Aſſur †, named Baradi, vanquiſhed them, and recovered his wife.

His wife, who was otherwiſe of a very kind and virtuous diſpoſition, prompted by a wanton levity, mixed ſtrong liquor with poiſon, and, with many genuflexions, deſired him to drink it; aſſuring him that ſhe was very glad that he had exterminated the twelve-headed animals, and freed her from captivity.

Gheſſur khan laid aſide at once his wonted diffidence, and drank the poiſon preſented

* Manguſi, in the Mongul language, ſignifies *Devils*; Mangus, *a Devil*.

† The word Aſſur means *Angel*.

by his wife; which operated ſo forcibly, that he loſt all conſciouſneſs, and lived twelve years in that country, without even perceiving that the three khans of Scharaigul had invaded his dominions.

The three elder ſiſters of Gheſſur khan, who lived in heaven, beheld his helpleſs condition, pitied him, deſcended from heaven, and came into the country inhabited by the twelve-headed animals. They aſſumed another ſhape, and related to their brother all that had happened to him. But he underſtood nothing of what they ſaid. They then took his ſacred golden arrow, and wrote ſome words upon it.

Gheſſur, ſeeing and recognizing his arrow, begun to recollect the events of former times. But his wife Arula-Go-Khatun *, perceiving his recovery, mixed poiſon again in his meat, and preſented it to her hungry huſband, who devoured it; and was deprived, as before, of all ſentiment and knowledge.

* Khatun is a word of reſpect equivalent to our *Madam.*

His

His three ſiſters again took upon them another form, and deſcended from heaven into the country of the twelve-headed animals, where Gheſſur khan reſided.

With tears they aſked him, "Where is "thy wife Altan-Ragina? Where is thy "golden quiver, and the ſtone of life called "Dſchundamani? Where are thy palaces, "adorned with many a precious ſtone? "Where is thy brother Seſſe-Schikur, whom "thou did love as thyſelf? Where is thy "Schumar-Baatur? Where is thy Nanſung "of fifteen years, whom thou ſo fondly "lovedſt? Where are thy thirty Baaturs "and three hundred Khoſchoouts? Where "is thine uncle Zargin, aged of eighty "years? Where is the infinite multitude of "thy ſubjects?—All are taken priſoners by "the three khans of Scharaigul. But thou "perceiveſt it not, becauſe thy wife Arula-"Go has given thee poiſon. Now ſpeedily "mount thy horſe."

Gheſſur khan, hearing this ſpeech of his ſiſters, inſtantly vomited up all the poiſon; and, recollecting the events of former times, wept, crying aloud, ſo that his ſquare palaces ſhook three times.

Gheſſur khan then burnt all the remains of the twelve-headed animals; and, murdering his wife, he departed for his country; where being arrived, he took his cloaths, and other accoutrements, and, mounting his brown horſe, purſued the three khans of Scharaigul. Having overtaken them, he aſſumed a thouſand different ſhapes, and killed them with their whole race, recovered his wife and all his ſubjects, whom he tranſported to their former place of abode; and, laying aſide his quiver, he lived in great tranquillity.

Gheſſur khan, having regulated every thing, ſaw the very old Zargin coming to pay him a viſit, accompanied by a few Baaturs who ſtill remained of the thirty Baaturs, and the three hundred Khoſchoouts.

With

With Zargin likewiſe came a girl of eight years, who was called Laitzung, and all the iſſue of the thirty Baaturs *.

"What people come here?" aſked Gheſſur khan. "My lord," anſwered his wife Altan-Ragina, "it is the old Zargin and his chil-"dren."

Gheſſur khan, ſeeing only Zargin, remembered the thirty Baaturs, and three hundred Khoſchoouts; and, weeping, cried aloud, "Where is my dear eldeſt brother Seſſe-"Schiker, whoſe heart was like a precious "coral, and who reſembled the ſwifteſt fal-"con? Where is the gallant and grave "Schumar, whoſe heart was like ſteel, and "whoſe ſtrength was the ſtrength of an ele-"phant? Where is my Buyantuck, the ſin-"cere and courageous, who ſerved me from "his infancy, and whoſe heart is an agate? "Where is my Nanſung, of fifteen years, "indefatigable in every project, and whoſe

* *Khoſchoouts, or Khoſchooutſchi*, as well as the Batyrs, or Baaturs, ſignify warriors, the followers of ſome hero, as eſquires of their knight.

"heart

" heart is like the heart of a falcon? Where " is Bars-Baatur, who had a heart of ſtone, " and whoſe conſtitution is as hard as a " jaſper?"

Relating in this manner the accompliſhments of all his heroes, he wept aloud, and all his palaces, adorned with many a precious ſtone, ſhook three times.

At length he ceaſed from weeping. He then burnt incenſe. He ordered his brown horſe to be caught and capariſoned, with his cloaths and whole accoutrements to be brought him, becauſe he deſired to ſee the place where lay the bones of his thirty Baaturs and his three hundred Khoſchoouts.

" Where ſaweſt thou them, O uncle Zar- " gin?" The old man, weeping, told him, that, notwithſtanding he had travelled through all his dominions, he ſaw them not, becauſe deep ſorrows filled his mind. At the beginning he deſcried them at the head of the river Katun; but afterwards ſaw no one there but Seſſe-Schiker.

Gheſſur

Gheſſur heard it with the deepeſt ſorrow, and rode immediately to the place of battle. He was accompanied by the aged Zargin, who was mounted on his ſpeckled horſe, a horſe like to an elephant in greatneſs. He rode full ſpeed, ſtriking the horſe on both his ſides *. When Gheſſur arrived at the place of battle, he immediately diſcovered the body of Bars-Baatur, and that of Buyantuck, and fell down half dead on the ground.

The aged Zargin arrived ſoon after him. Not knowing that Gheſſur khan was only in a ſwoon, he thought him dead, and gave himſelf up to the deepeſt affliction. "Alas, Gheſſur khan! what is become of "thee? How couldſt thou die by the fight "of the bones of thy companions?" Zargin lamented over the body of Gheſſur khan till he himſelf fell into a ſwoon; but, recovering at length, he again began to weep over his friend. At laſt, having exhauſted all his ſtrength, and being ſcarce able to riſe from the ground, he tore the hair from his

* As the Tartars always do.

beard,

beard, and, burning it, held it to Gheſſur's noſe; who recovered his ſenſes, and, raiſing himſelf from the earth, ſaw that he was between the bodies of Bars Baatur and Buyantuck.

At a ſmall diſtance from theſe he diſcovered two other dead bodies of a middle ſize, and knew them to be thoſe of Nanſung and Schumar. He called them by their names, grievouſly wept, and was ſwooning again; but the ſoul of Nanſung transforming itſelf into a lion, and the ſoul of Schumar into an elephant, ſupported him, and prevented his falling to the ground. He recovered his ſenſes; and, looking around on both ſides, he ſaw that he was ſupported by the lion and the elephant, whom he embraced as he wept bitterly. He then related the many ſervices done him by the three hundred Baaturs and the unparalleled thirty Khoſchoouts.

"O my deareſt Nanſung and Schumar,
"who with me compoſed but one body!—
"My life, Seſſe Schikar!—Deareſt Bars
"Baatur,

" Baatur, who didſt diſtinguiſh thyſelf above
" all the other Khoſchoouts by thy ſuperior
" valour! Buyantuck, my light in dark-
" neſs! O my dear thirty Khoſchoouts, and
" three hundred Baaturs, ye guardians of my
" palaces and ſupporters of my reign! not-
" withſtanding I am the mighty Gheſſur
" khan, I was under the execration of the
" twelve-headed animals, and drunken by
" the poiſon preſented me by my wife Arula-
" Go; and, having loſt all ſentiment and
" knowledge, I was deprived of you!"

Thus he cried aloud; and by his cries the ſouls of the three hundred Baaturs and thirty Khoſchoouts took different forms. Two were transformed into a lion and elephant; the reſt into panthers and wolves. They all ſurrounded Gheſſur khan, forming three circles, and wept with him.

The three ſiſters of Gheſſur khan, who lived in heaven, heard him lamenting, left the abode of Khurmuſtu; and ſeeing that he regarded his ſervants who ſurrounded him, and that their bodies were bloody around him,

him, and that the dead bodies of the three khans of Scharaigul were floating on the river Katun, they thought he had * ſufficient reaſon for weeping. In compaſſion they ſtood before him in their natural forms. They aſked him, why he wept ſo inconſolably, and without intermiſſion?

Gheſſur khan, quitting the lion and elephant whom he held, embraced and anſwered them: "Wherefore do ye interrogate me thus? I deſcended upon the earth "from the abode of the Tengri; and, by "the command of Schakdſchaman, took "upon myſelf the fleſh and bones of men. "I always performed the orders of my fa-"ther Kurmuſtu. When I deſcended from "heaven I was attended by many followers; "but now I am left alone."

So he ſpoke, and wept again, and his three ſiſters wept with him. They exhorted him

* Perhaps it ſhould rather be, "he had *not* ſuffi-"cient cauſe," &c. ſince the dead bodies of his enemies were floating on the river. But the mighty Gheſſur khan ſeems to have a great propenſity to crying.

not

not to lament ſo much: "Thou art not a "woman, that thou mayſt indulge without "intermiſſion theſe unmanly tears." They promiſed to relate all to his father Kurmuſtu, and to aſk him whether the thirty Khoſchoouts were deſtined by fate to die before him or not. "If it be their deſtiny to die "before thee, it is impoſſible to call them "back to life. But if they were deſtined to "attend thee always, thy father Kurmuſtu "ſurely will not deſert thee."

They then departed for heaven. Gheſſur khan was as much raviſhed by their promiſe as if the thirty Khoſchoouts were already returned to life. Then, raiſing himſelf, he ſat on the ground, and took meat in honour of the gods who rule over the twelve regions.

The three ſiſters of Gheſſur khan came into the preſence of their father Kurmuſtu, and ſaid, "On the globe of the earth we "heard the cries of our brother, who went "to extirpate the twelve-headed animals, "and to recover his wife Arula-Go. In his "abſence came the three khans of Scharai-

"gul,

" gul, who took his ſubjects priſoners, ſtole " thirteen quivers adorned with many pre- " cious ſtones, deſtroyed his houſe which " was adorned with gold, and bore off the " Stone of Life called Dſchundamani. They " likewiſe took priſoner his wife Altan Ra- " gina, murdered his thirty Baaturs, and re- " turned to their country. Gheſſur khan, on " his way from the abode of the Manguſi, " purſued them, and took ample vengeance " for the injury, by killing them all with " his own hands. On coming home to his " houſe, he laments over the dead bodies of " his thirty Baaturs, and we could not pre- " vail upon him to deſiſt from weeping; " and are therefore come to lay the affair " before thee."

Kurmuſtu replied, " Why doth my ſon " lament in the deſert, and why is he not " come into my preſence?" Then he opened the book of fate; and, looking into it, ſaid, " It is not deſtined that the followers of " Gheſſur khan, whom he took from the " abode of the Tengri, ſhall die before him. " But they are deſtined to ſuffer death once,

" becauſe

" becauſe they and my ſon nine times at-
" tacked the Tengri, who are called Terſi."
Kurmuſtu then took with him the other Tengri, and went into the preſence of Schakdſchamani; where, bowing himſelf, he fell on his knees, and ſaid, " My maſter and god!
" my three daughters, who ſtand here before
" thy face, came and related unto me, that
" the thirty Baaturs, whom my ſon took with
" him when he went to execute thy com-
" mands on the earth, are killed in battle.
" He now laments their death; and I come
" to aſk thee, if it is not poſſible to call
" them back to life?"

Schakdſchamani, ſmiling, returned this anſwer; " Why is not thy ſon come hither,
" and why does he lament on the earth?
" The Baaturs of thy ſon were not deſtined
" to die before him. But now they are dead,
" on account of their attack on the Tengri
" who fell under their hands. They have
" taken vengeance upon him; for three of
" the Tengri, the leaders of the Terſi, were
" born anew in the ſhape of the three khans,

" and fulfilled their deſign. But that is now " paſt."

While he ſpoke thus, Schakdſchamani took a large cup which ſtood before him, and pouring water into it, which was conſecrated by a thouſand Burchans, gave it to Kurmuſtu, and ſaid to him, " If thou pour one " drop of this water on the bones of the " dead Baaturs, they will recover their fleſh; " and if thou pour on them two or three " drops they will be reſtored to life." He gave him likewiſe water, which if they drank, their guardian gods, who were gone from them, would return, and ſerve them as before.

Schakdſchamani alſo ordered his ſiſters to aſk Gheſſur khan why he had committed ſuch a fault, he who proceeded from the race of the guardian gods, the ſon of Kurmuſtu, whoſe ſoul formerly inhabited the body of Arſa-Balajef and of the four Deiſchitef. If he had not ſeparated himſelf from his Baaturs, they would not have been expoſed

poſed to all the misfortunes that befell them.

The ſiſters of Gheſſur khan received the water, and deſcended from heaven, crying aloud like twenty dragons.

Gheſſur khan, who heard their cries, immediately ſaid, "Peradventure my ſiſters "bring me very agreeable news; and I hope "my thirty Baaturs will be reſtored to life."

The aged Zargin, hearing this ſpeech of Gheſſur khan, took his cap from off his head, and bowed nine times before the face of Gheſſur, in like manner as men bow themſelves before the Lamas. He then began to ſpeak: "O that thy prediction were "accompliſhed! that all thy wiſhes were "fulfilled! that thy thirty Baaturs were re-"ſtored to life! and that all thine enemies "were humbled at thy feet!"

He had ſcarce finiſhed his ſpeech, when the three goddeſſes, the ſiſters of Gheſſur

khan, arrived. Gheſſur went to meet his ſiſters, and aſked them if they had been ſucceſsful in their enterprize. "Very ſucceſsful," they replied. Gheſſur then took off his cap towards his ſiſters, and was about to bow before them; but they reſtrained him, and ſaid, "We deſerve not that thou ſhould'ſt "bow before us." He returned, "Whom "can I adore with more propriety than you, "my goddeſſes? You inſtructed me in every "thing, and were unto me as the god "Ototſchi *; and wherever I went ye attended me, and ſatisfied all my deſires." Thus he ſpoke, and three times bowed, as they bow themſelves to the Lamas. Gheſſur and his ſiſters ſat down on a golden carpet; and they related to Gheſſur khan what Schakdſchamani had told them. Then they gave him the conſecrated water, and Gheſſur khan was raviſhed with it. His ſiſters likewiſe told him, that his father enjoined him not to forget his commands. Gheſſur khan replied, that the commands of his father

* Ototſchi, the god of wiſdom and knowledge.

were

were very juſt; but that he was * alone of thoſe who live on the globe of the earth who committed a fault by drinking the poiſon. Even his father forgot the commands of Schakdſchamani, and recollected them not till one ſide of his palace was fallen into ruins; and that was a ſpace of ſeven hundred years.

Gheſſur khan then, bowing to the Burchan Schakdſchamani fourſcore times and one, and nine times to his father Kurmuſtu, immediately poured one drop of the conſecrated water on the bones of the thirty Baaturs, and the ſkin appeared again. When he poured out water a ſecond time, their vivifying ſpirit returned; and the third time they roſe, and ſat, as is the cuſtom, with their limbs under them. He then took the other water, and as the Baaturs drank of it their guardian gods returned, and miniſtered to them again. All the Baaturs now roſe up at once, as if they were come victorious

* I cannot make ſenſe of this. Perhaps there is an omiſſion of the word *not*. He was *not alone*. But then we muſt put *live* in the paſt tenſe, and read *lived*, to adapt it to what follows of his father.

to their habitations from ſome great battle. They embraced Gheſſur khan, and wept with exceſſive joy.

Gheſſur khan roared aloud, like a dragon or a lion, and was heard in all the three parts of the world. He then began to ſpeak: "O my dear thirty Baaturs, whom I brought "with me from the abode of my father "Kurmuſtu! ye have inſeparably followed "me every where, and ſerved me."

While he thus wept in the embraces of his heroes, Schumar, Nanſung of fifteen years, the eloquent Buyantuch, who underſtood ſix different languages, Bars-Baatur, and all their companions, bowed down to the earth before Gheſſur khan, fell on their knees, and began to ſpeak: "Our lord "Gheſſur! when thou didſt ſet out to go "againſt the twelve-headed animals, which "are called Manguſi, and to recover thy "wife Arula-Go, the three khans of Scha-"raigul, with whom we live in enmity, did "invade thy dominions, attended by all their "followers: we all went forth againſt them,

" ſlew their beſt heroes, and captured their " horſes. But Zotung-Noion deſerted us, " and revealed our whole ſituation to the " enemy. Notwithſtanding this treachery, " we reſolved to attack the foe, and to fight " a battle. In the progreſs of which, per- " ceiving that it was impoſſible to kill them " all, we deliberated about retiring, and pre- " ſerving our lives. But, that we might not " load thy name with eternal infamy by an " ignominious flight, we entered the battle " again, fought gallantly without regarding " our lives, and at laſt were all ſlain in the " fight. But now we are reſtored to life, " by the kind interceſſion of thy ſiſters, the " aſſiſtance of thy father Kurmuſtu, and the " divine grace of our maſter and god " Schakdſchamani, now we intreat thee, moſt " humbly, to put an end to thy tears."

Gheſſur khan replied, that he was very glad they were reſtored to life; but exclaimed, " Where is my mighty Seſſe-Schi- " ker, who was like a furious panther in bat- " tle, or a wild falcon?" And, weeping again, at length he ceaſed.

Aſſembling his thirty Baaturs and three hundred Koſchoouts, and a great multitude of ſubjects, Gheſſur khan prepared a feaſt; and ordered cloaths to be brought from his wardrobe, adorned with many flowers: on the back was embroidered a moon; on the right lappet the ſun was wrought; in the day-time it was impoſſible for a mortal man to look at it, and in the night it ſerved for a torch. He beſtowed a robe on each of his thirty Baaturs; and when they had put them on, they bowed to their lord Gheſſur khan.

Thus for three months they rejoiced, and then every one went to his houſe.

Gheſſur khan enjoyed his goods, lived in peace, and employed himſelf in extending the knowledge of the religion of God, and in eſtabliſhing juſtice among men.

There was a khan in the country of Tahur-Tit, who was called Angdulma. His head reſembled the head of a crab, and he had ten thouſand eyes, and ten thouſand hands. He

He was able to transform himſelf, at once, into ſeventy-one different forms. He had with him three thouſand Koſchoouts, three hundred and ſixty Baaturs, and an army of three hundred and thirty-three millions of men. His ſpeckled horſe was endowed with the ſtrength of thirteen dragons, and huge as a mountain.

This powerful khan had ſubdued, near the ſea called Kanga Murena, in the country of Tack *, a people conſiſting of five ſtems, who were called Modſchi. When Angdulma khan had ſubdued that country, the ſovereign of it ſent an embaſſy to Gheſſur khan, compoſed of three princes, and three hundred followers; to each of whom he gave a hundred horſes, that they might return to him in ſix years; for commonly the journey demanded nine.

He ordered them to repreſent to Gheſſur khan, that Angdulma khan was come from the country called Dokur-Tip; aſſuring

* The Mongulian word for a flag, or enſign.

them,

them, that on the whole globe of the earth he never ſubdued a people like them; but they had not been able to reſiſt him. The expedition into which country, and his return home, he compaſſed in fifteen years. And they accompliſhed their journey to the dominions of Gheſſur khan in three years.

Theſe ambaſſadors diſmounted at ſome diſtance from the palace of Gheſſur khan, and, bowing fourſcore times and one, they fell on their knees.

Every one was aſtoniſhed, and curious to know what ſort of people they might be; for they eaſily ſaw that they were foreigners. Gheſſur khan ſent to inform himſelf what people they were, and on what buſineſs they were come. The ambaſſadors told the name of their khan, and the ſtory we have juſt related. They were then brought into the preſence of Gheſſur khan, and circumſtantially related to him all.

Gheſſur khan immediately ordered all his Baaturs and Koſchoouts to aſſemble; and, being

being aſſembled, he began to ſpeak. "Do "ye know that the khan of Dokur hath "ſubdued our ſubjects which inhabit the "borders of the ſea Kanga Murena? What "ſhall we do to him?" The thirty Baaturs replied, "Do what ſeemeth the beſt to "thee!"

But Schumor Baatur, burſting out into a loud laughter, ſaid, "What excellent advice "is that!" Buyantuck reproved him for laughing alone, and for not waiting till the khan had given an anſwer to the advice of the Baaturs. "For when the khan hath once "declared his pleaſure, it is then permitted "us to ſpeak."

Gheſſur khan then began to ſpeak to his Baaturs: "Do ye know that Angdulma khan "has fifty heads, and ten thouſand eyes, "and ten thouſand hands; that he is able "to transform himſelf at once into ſeventy-"one different forms; that he has with him "three thouſand Koſchoouts, three hundred "and ſixty Baaturs, and an army of three "hundred and thirty-three millions of men;

"and

" and that his ſpeckled horſe is endowed " with the ſtrength of thirteen dragons, and " is bulky as a mountain? Do ye know " that the houſe in which he reſides is three " hundred fathoms long? His wife, who " is called Badmaraga, ſurpaſſes the ſun in " beauty. But, becauſe his country is ſo " far diſtant, I am in doubt whether I ſhall " go to vanquiſh him or not."

The thirty Baaturs replied to him: " If " thou go with us, we cannot fear the moſt " powerful Manguſi." Nanſung and Schumar fell on their knees, and ſpoke thus, in the preſence of Gheſſur khan: " Why do we " tarry here? Put on thy cloaths, and mount " thy horſe. Take with thee thy thirty " Baaturs, who are always ready to follow " thee whither thou doſt command." Gheſſur khan, with a ſmile, returned, " Ah! " Schumar and Nanſung, how many troops " have we now?" The eloquent Buyantuck, who ſpoke ſix languages, adviſed the khan to ſend his orders to the ten ſubordinate khans to aſſemble their troops immediately, and to march day and night to the place of meeting,

meeting, which is called Zezentu. "When "the army is aſſembled, thou may'ſt follow "on the expedition thyſelf." The khan applauded his propoſal, and ſent a meſſage to the ten khans.

In the mean time Schumar Baatur took his beſt bow, filled his quiver with eighty-one arrows, put on his beſt coat of mail, faſtened his ſword that was nine fathom long to his ſide, mounted his brown horſe, and came, thus armed, to the palace of Gheſſur khan, ſaying, "Why doſt thou tarry here? "Thou haſt heard that the monarch of the "degenerate Manguſi, with fifteen heads, "hath deſtroyed our ſubjects, which are "compoſed of five tribes, and are called "Modſchi. I will go before thee, and take "a view of the enemy."

The khan replied to him, "Thy propoſal "is very juſt. When the troops are aſſem-"bled, we will ſet off for the expedition."

The thirty Koſchoouts, as ſoon as they heard of the expedition, took their military apparel,

apparel, and other attire, and approached Gheſſur khan. Gheſſur khan, when he ſaw them, ſtarted up, and ſaid, "Is it not Ang-
"dulma khan who is come with his army?" But Schumar, who knew not that the khan was affrighted, beat his horſe on both ſides, drew his ſword nine fathoms long, and brandiſhed it in his hand. Gheſſur khan now ſaw that they were no enemies, but his Baaturs. Buyantuck, obſerving ſuch valour in Schumar, went forth to meet him, and aſked him why he was as furious as a panther. Schumar ſtopped his horſe, and ſmiled at his demand. But Nanſung ſaid to him, "Schu-
"mar, why doſt thou now laugh in vain?
"I wiſh thou may'ſt likewiſe be full of joy
"and ſmiles where thou art going, when
"thou encountereſt the troops of Angdulma
"khan." The thirty Koſchoouts then went into the palace of Gheſſur khan; and Schumar and Nanſung fell on their knees, and ſpoke to him, "Our lord Gheſſur kan, mo-
"narch of the people of the ten regions!
"may it pleaſe thee to hear our propoſition.
"Thou, who in thyſelf uniteſt the ſtrength
"of ten thouſand gods, canſt thou not van-
"quiſh

" quiſh the khan that can transform himſelf " into only ſeventy-one different ſhapes? " Why doſt thou aſſemble the troops in " vain, and expoſe them to all the hard- " ſhips of war? Only take us with thee, thy " thirty Baaturs and three hundred Koſ- " chooouts." Gheſſur khan, notwithſtanding that he approved of this advice, yet aſked the opinion of Buyantuck; who anſwered, " Thou knoweſt better than I whether the " advice of Schumar and Nanſung is juſt or " not." Gheſſur khan then diſmiſſed the troops which were aſſembled by the ten khans.

Gheſſur khan took with him his thirty Baaturs and three hundred Koſchooouts, and ſet out for the country of the khan with fifteen heads. This country was diſtant a journey of fifteen years. Gheſſur khan performed it in twelve months, which is to ſay, a year. On his way he ordered the aged Zargin, of eighty years, to return back, and to take care of the people of his uluſs, and his cattle.

Zargin

Zargin replied, Although he had lived already eighty years, yet he never was in better ſpirits than now. And moreover he ſaid, "I heard from Kurmuſtu, when thou didſt "deſcend from heaven, that thou wert deſ- "tined to wage two great wars, one againſt "the three khans of Scharaigul, at which "I was preſent; the ſecond with the khan "Angdulma. And now, deſirous of attend- "ing thee on this expedition, and to rejoice "in the war, behold thou doſt ſend me back. "I beſeech thee, my lord! ſend me not away. "I will follow thee." He proceeded, and wept. Even Gheſſur khan wept likewiſe, when he ſaw the tears of his old friend. As they thus wept, Nanſung came forth, and ſaid to his father Zargin, "Thou muſt obey "the commands of the khan, and return "back to thy uluſs."

His father replied, "Notwithſtanding I am "grown old, and I and my horſe have loſt "our ſtrength, I wiſhed however to ſtand "before the face of my lord, and to go with "thee, Nanſung, my only ſon." The other

Baaturs,

Baaturs, hearing this, pitied him, and began to weep with him.

But Gheſſur khan took off his undergarments, and ordered Zargin to put them on, and return back to his houſe, and provide for the uluſs.

Zargin then began to ſpeak: "I am grown "old with thee; and, from my early in- "fancy, I never diſobeyed the commands "of my Lord. How could it come then "into my mind to be now diſobedient unto "thee? I deſired no more than to fight "with thee, and to end my life in battle "before thy face. But, if thou doſt com- "mand me to return to my houſe, I dare "not advance any farther." Thus he ſpoke, and turned back.

Gheſſur khan then purſued his journey, and ſent before him Buyantuck and Ulan Niduna, with inſtructions, that, when they were arrived at the frontiers of Angdulma khan, they ſhould ſpread a rumour among the people that Gheſſur khan, the monarch

of the whole world, was waging war againſt them, with intention to kill the khan with fifteen heads, by cutting them off one after another.

Buyantuck and Ulan Niduna ſet out with great pleaſure, and fell-in with the herd of Angdulma khan, conſiſting of ten thouſand white horſes; and, with great cries, they drove them off. Angdulma, who heard the cries, aſked, ſaying, "Is not Kurmuſtu "come, perhaps? For, except him, nobody "dare venture to invade my dominions." His meſſengers brought for anſwer, "There "is come a great number of people, who "have driven off thy herd of ten thouſand "white horſes." "How great is the num-"ber of thoſe invaders?" aſked the khan. They immediately replied, "At firſt their "number appeared to be infinite, but at "length we ſaw only two; and they are no "other than the people whom Gheſſur khan "has ſent before him." The khan gave his Baaturs, Arkaia and Scharkaia, an army of a thouſand men, ordering them to purſue the enemy; not to kill them, but to bring them

to

to him alive, and to drive back the herd of horſes.

Buyantuck and Ulan Niduna, after driving off the herd, came at length into a valley, under the mountain Araſlan. There they took the beſt horſe of the herd, killed and roaſted it, and offering their prayers to heaven and to Gheſſur khan, their guardian god, began to eat it.

Buyantuck heard the neighing of horſes: then, mounting his white horſe, he aſcended the mountain. From the ſummit he ſaw the two Baaturs, Archaia and Scharkaia, coming with a thouſand men. He then cried aloud to his friend Ulan Niduna, "The ene-"my approaches. Inſtantly mount thy "horſe." Ulan Niduna laughed, mounted his horſe, and aſked, "Where, where is the "enemy?" Buyantuck added likewiſe, that they would not be impoſed upon as they had formerly been, in a manner that greatly obſcured their valiant exploits. "Is it poſ-"ſible," he went on in his ſpeech, "to be "vanquiſhed by ſuch a ſmall army!" He

then ſtruck his horſe, drew his ſword, opening his mouth, and throwing forth his fair eyes, which were as large as cups, he went up againſt the enemy, grinding his teeth. Buyantuck likewiſe drew his ſword of ſteel; then ſtriking his horſe, and grinding his teeth, he advanced towards the enemy.

Archaia and Scharkaia, ſeeing them, were affrighted.

Buyantuck then attacked the Baatur Archaia, ſmote him on his helmet, and hewed him in pieces. Ulan Niduna cut off the hands of Scharkaia, and then threw him over his horſe before his ſaddle. Buyantuck, ſeeing this, ordered him not to ſpare his life; and then he ſallied forth twice againſt the foe. They then aſked Scharkaia what orders his khan had given him. He related every thing minutely, and with great humility and reverence he begged for his life. Buyantuck replied, "We do not deſerve that thou "ſhould'ſt ſhew us ſo much reverence. "Gheſſur khan alone, our lord, and mo-"narch of the ten regions of the globe, "hath

" hath a right to thy adorations. Even with-
" out thy intreaty we had beſtowed thy life
" upon thee."

They then put his hands, which they had cut off, under his girdle, even the girdle which faſtened his upper garments about his waiſt, bound him on the horſe, and diſmiſſed him; commanding him to tell Angdulma khan, that Gheſſur khan, the monarch of the whole earth, had ſent them before him to inform their khan, that he was advancing to wage war againſt him with all his Baaturs, and intends to cut off his fifteen heads one after the other, and to carry off a very large booty. The Baatur ſet out; and, arriving at the palace of his khan, informed him, that there were come indeed only two warriors, but their ſtrength in battle ſurpaſſed the ſtrength of many. " They
" diſmiſſed us, with orders to acquaint thee
" that Gheſſur khan, the monarch of the
" whole earth, had ſent them before him,
" to inform thee, that he is advancing to
" wage war againſt thee with all his Baaturs,
" intending to cut off thy fifteen heads, one

" after the other, and to carry off a very " large booty."

Angdulma khan heard their report with great indignation; and anſwered, aſking, " Did I ſend thee, that thou ſhould'ſt return " vanquiſhed to me, with thy feet and hands " cut off?" He then gave orders to execute him.

The khan commanded the drums to be beat, and the troops to be aſſembled; and, as he ſtood in the midſt of his three thouſand Baaturs, three hundred and ſixty Koſchoouts, and the whole army, he began to ſpeak:

" Do ye know that Gheſſur khan is ad- " vancing againſt us with all his forces; and " that two warriors, whom he ſent before " him, have driven off my herd of ten thou- " ſand white horſes? Then I ſent two of " my Baaturs and a thouſand warriors, who " are all killed in the battle. What advice " do ye give me now?"

The

The Baaturs all ſtood in ſilence. The khan, therefore, aſked with indignation, "Why do ye not give me an anſwer?" The Baatur, Khatan Khara, who ſtood at his right hand, then began to ſpeak, "If thou haſt "not extirpated the people which is called "Tack, ſuch a powerful enemy as Gheſſur "khan would not certainly have waged war "againſt us. He is a powerful monarch; "for they ſay that he is endowed with the "ſtrength of the gods that guard the ten "regions of the globe: and if it be true "that he advances with his whole army, "we ſhall doubtleſs be very much injured "by it."

The Baatur Santouſchimel, who ſtood on his left hand, and had the command over the three hundred and ſixty Khoſchoouts, then began to ſpeak: "If Gheſſur khan can tranſ- "form himſelf into different ſhapes, our "khan is likewiſe not ignorant in that art. "We muſt not therefore wait a moment, "but go forth to meet him."

The wonder-working khan approved this propoſal. He took his harneſs, and mounting his ſpeckled horſe, which was endowed with the ſtrength of thirteen dragons, ſet out with all his forces to encounter the foe.

In the mean time the two Baaturs of Gheſſur khan had driven off only one thouſand of the ten thouſand horſes; and, returning back to Gheſſur, they ſtood before him, and ſaid, "We ſet out, according to thy orders, "drove off the herd of the wonder-working "khan; and, when he ſent two Baaturs to "purſue us with an army of a thouſand men, "we killed them all, except Scharkaia, of "whom we cut off the feet and hands. "Then, faſtening him upon a horſe, we diſ-"miſſed him, to inform his khan of all that "thou didſt command us."

Then Gheſſur khan replied, "Becauſe "Buyantuck and Ulan Niduna have exe-"cuted my orders ſo well, our expedition "will not be the leſs ſucceſsful." He then took a thouſand horſes and ſet off; and, advancing

vancing on his march, he ſaw, at the diſtance of a three months journey, the palace of the wonder-working khan. Then, ſtopping his horſe, he aſked his followers, " Do you ſee " the palace of Angdulma khan?" They were very much rejoiced at the news, and ſaid to each other, " Where, where is the " palace?" Coming within ſight of the enemy, Gheſſur khan diſpoſed all his Baaturs and the whole army in order of battle.

Angdulma khan, on ſight of them, was ſeized with exceeding great terror; and ſaid, " How is it poſſible that the earth can af- " ford ſuch an infinite army!"

Gheſſur khan then began to addreſs his followers:

" The forces of the enemy are very great. " But, if your ſtrength forſakes you in bat- " tle, call only for me, and I will immediately " come and aſſiſt you; for the ſtrength of " the gods who reign over the ten regions " is granted to me. And if any one of you " is wounded, cry likewiſe aloud, and I will " inviſibly heal him. And if any one of

" you

" you would chuſe to drink in battle, let " him only inform me of it, and I will give " him conſecrated water."

On hearing theſe promiſes, all his Baaturs, exceedingly rejoiced, bowed down to the earth, and ſaid, " Thou art our only hope."

Gheſſur khan then took his armour, mounted his brown horſe, and ſallied forth againſt the enemy, with the cry of ten dragons. Fire went forth from his face, and expanded itſelf to heaven.

His thirty Khoſchoouts put on their armour, mounted their horſes, and were as delighted as if they had found ſome precious things: " Go on, go on!" they cried, and puſhed each other on.

Schumar took his glittering harneſs, put arrows into his quiver, and, ſuſpending his nine-fathom-long ſword to his ſide, mounted his horſe, and ſallied forth with the cry of a thouſand dragons. Around his head there beamed a rainbow of five colours, and the image

image Otſchir Van *. From the hoofs of his horſe darted forth ſparks of fire, like flaſhing lightnings. And although Nanſung cried to him to ſtop his horſe, he ſtill went on; and, coming in ſight of the army of Angdulma khan, he ſaw neither earth nor heaven.

The Baatur of Angdulma, Khatan Khara, ſeeing Schumar, who had advanced before all the others, took his armour, mounted his brown horſe, which was equal in ſize to a mountain, held in his hand his ſword of three fathoms, and galloped forth againſt Schumar. But, ſeeing on his head the image of Otſchir Van [Vanoff], he ſtarted back with confuſion. Schumar cut him in pieces, and then proceeded in haſte to the army of Angdulma khan. He killed ten thouſand; and, ſeeing Gheſſur khan advancing with thirty Baaturs,

* The perſon that put this ridiculous ſtory into the Ruſſian language for me, has written this word *Vanoff*. It is, moſt likely, in the Mongolian original, *Van*; and the tranſlator in the hurry of writing added the Ruſſian termination *off*, ſo familiar to him. The reader will however readily allow, that it does not much ſignify which is the right reading.

he

he killed thirty thouſand more, and then returned to his friends.

Gheſſur khan, laſhing about him with his ſword to the diſtance of a thouſand and five fathoms, at every ſtroke killed ten thouſand men. In this manner he ſlew ten millions and a hundred thouſand, and then retired from the battle. The gallant Buyantuck killed a million; Nanſung of fifteen years, a million and fifty thouſand; Bars Baatur, fourſcore thouſand; Ulan Niduna, fifty-one thouſand; Ambara, the ſon of Bandſhur, ſixty thouſand; Padmaraia, the ſon of Bakſchi Urſan, eighty thouſand; and the other Baaturs fifty, forty, thirty, twenty, or a hundred thouſand.

Retiring from the battle, they all aſſembled round Gheſſur khan, Schumar alone excepted, who ſtaid behind. Every one aſked, with great concern, "Perhaps Ang-"dulma khan hath killed him?" While they were yet ſpeaking about him, Schumar approached, both he and his horſe beſmeared with blood, and aſked them, "Why did ye

"leave

" leave the battle to come to eat and drink " here?" He then ſat him down by the ſide of Gheſſur, and ſaid, " I ſhould not have " deſerted the battle; but, looking about " for thee, my lord, and not perceiving thee, " I was forced to leave the field." Gheſſur khan then aſked him, if he had killed many of the enemy. He anſwered, " A million " and one hundred thouſand."—" How many " yet remain of their army?"—" That I " cannot tell you with accuracy; but I am " ſure there are not more than three million " and three hundred thouſand."

Gheſſur khan then preſented to his warriors the ſacred water, and ſaid, " Becauſe " we and our horſes are now refreſhed, we " muſt ſally forth again towards the enemy."

He mounted his horſe, and ſet out againſt Angdulma khan. Gheſſur khan, meeting with Angdulma khan, cut off five of his heads; but they grew afreſh as before.

In the mean time, one of the Baaturs of Angdulma khan, who was called San Khara Touſchi

Touſchi Tel, tore a tree, with its roots, from the ground, and attacked his enemies with it. Schumar and Nanſung, ſeeing this, ſprung to him, but were ſcarce able to kill him. He then again cut off five heads of Angdulma khan; but they grew afreſh as before. Angdulma khan now cut off the left foot of Gheſſur khan's horſe; but Gheſſur khan healed it immediately, and began to pray to the gods. He addreſſed himſelf to his mother, his tutelar gods, and his ſiſters; mentioning, that he was ſent by his father Khurmuſti for the benefit of the human race, and that he had re-eſtabliſhed peace in the regions which had been infeſted by monſters, the enemies of mankind; but ſuch an adverſary as Angdulma khan he had never met with in his expedition, and he was unable to kill him.

His ſiſters heard him, and informed Khurmuſtu of it. "I have told you already," replied Khurmuſtu, "that my ſon is deſtined "to fight two battles on the earth, and one "of theſe is that in which he is at preſent "engaged. But who will go now to his aſ-"ſiſtance?"

" ſiſtance?" " We will go," replied his three ſiſters. Schiker, hearing this, came into the preſence of Khurmuſtu, and ſaid, " I am in- " formed that Gheſſur khan is not able to " kill the khan Angdulma; and if even his " three ſiſters were to go to his aſſiſtance, " they are likewiſe not able to kill him. " Shall I not go and help him; for I have " ſerved him a long time?" Khurmuſtu applauded his propoſal, and commanded the three ſiſters not to depart from heaven. His wife Gemſchun-Go-Khatun began to ſpeak to him; " I was before deprived of Gheſſur " khan, and now Seſſe Schiker is likewiſe " taken from me. Who will give me to eat " and to drink without him? I will die ra- " ther than be deprived of Seſſe Schiker." She then embraced the golden column with twelve capitals, which ſtood in the temple, and died; and was thereupon transformed into a goddeſs, and united with Seſſe Schiker.

Seſſe Schiker put on his head the helmet called Duuriſku, which is adorned with precious ſtones; and taking his harneſs called Sabaditu, faſtened his ſword of nine fathoms

to

to his ſide, mounted his eighteen-winged horſe, and, taking his wife Gemſchun-Go-Khatun along with him, he came into the preſence of Khurmuſtu, and ſaid, "I will "now go and join Gheſſur khan."

He then deſcended from heaven; and, on the fifth day, he diſcovered Gheſſur khan diſcourſing with Angdulma khan. He then ſpoke to his wife as follows: "It is impoſ-"ſible to kill Angdulma khan by an arrow, "or with the ſword; for his animal ſpirits "are in his two eyes." He at firſt therefore determined to go nearer him; but, that the life of Gheſſur khan might not be endangered by this delay, he bent his bow, and took aim right at the eyes of Angdulma khan: when, diſcharging his arrows, they flew five days and nights, and then ſtruck the eyes of Angdulma khan; who fell from his horſe, bulky as a mountain, and ſtretched along on the ground. Gheſſur, ſeeing it, ſaid, "The goddeſſes, my three ſiſters, killed "him;" but beholding the victorious arrows, he knew them to belong to Seſſe Schiker. Then, drawing them from the wound,

wound, and holding them up, ſaid, " My " excellent Seſſe Schiker, who doſt ſurpaſs " all my other heroes! thine arrows are " here; but where art thou?" He then wept, and went on celebrating the praiſes of Seſſe Schiker; who in the mean time ſprung forward on full gallop to the army of Angdulma khan, beating them like ſheep, or diſperſing them as the wind diſperſes aſhes. He exterminated them all, and then joined Gheſſur khan.

Gheſſur khan, ſeeing him, approached him with his horſe; and, holding him in his embraces, ſaid, " My deareſt Seſſe Schiker, " who haſt extirpated my enemies, and van- " quiſhed thoſe whom I myſelf was not able " to ſubdue!" He then aſked him whence he came. Seſſe Schiker replied, " As thou " didſt depart from the country of the Man- " guſi, with twelve heads, the three khans " of Scharaigul came into thy country. I " then regarded not my life, but ſallied forth " to fight them. Weary at laſt by thirſt, I " drank of the river Khatun, which was " filled with blood; and, being intoxicated

" by it, I fell on the ground, and was over-
" come by the enemy. But at thy com-
" mand I was born anew, and lived with thy
" father Khurmuſtu; and thy ſiſters came
" into the preſence of Khurmuſtu, and told
" him that thou waſt gone to fight againſt
" Angdulma khan, and waſt unable to ſub-
" due him."

Thus ſpeaking, he began to weep, and Gheſſur khan likewiſe; and by their cries the earth trembled.

Nanſung and Schumar, and the other Baaturs, killed all the enemies, and drove off great booty.

Schumar Baatur had determined to keep the wife of Angdulma khan, who ſurpaſſed the ſun in beauty, for himſelf. Nanſung of fifteen years demanded her likewiſe; but Schumar replied to him, " Aſk what you
" chuſe, and I will give it all to you: but
" this wife, who can captivate with her
" beauty the hearts of monarchs, I will ne-
" ver give to you." Seſſe Schiker, coming

up

up to them, ſaid, " I have a double right to " this wife; firſt, becauſe I killed Angdulma " khan; and ſecondly, becauſe I am elder " than ye. It is your duty to be extremely " rejoiced about the victory over our ene- " mies; and it is utterly indecent for you to " trifle away your time in vain quarrels with " your brethren."

Gheſſur khan then approached, and ſaid, " This wife belongs either to me or to Seſſe " Schiker; and we are at liberty to beſtow " her on whom of our brethren we think " proper." As he ſpoke theſe words, his ſword flew out from its ſcabbard to half its length, without any foreign impulſe. Gheſ- ſur khan, perceiving this, ſaid, " Why is " my ſword drawn of itſelf? It flew out of " its ſcabbard once before, and ſoon after " I killed the Manguſi with twelve heads; " and a ſecond time, when I killed the three " khans of Scharaigul: and when it went " forth from the ſcabbard the third time, I " cut off the fifteen heads of Angdulma " khan; and now certainly it ſignifies that I " muſt aim a ſtroke at the head of this

" wife." He then drew his ſword, and cut off her head.

Seſſe Schiker aſked him, " Why haſt thou " killed the wife that belonged to me?"— " Look only at her, and thou wilt ſee why " I did it; for my ſword was never drawn " but againſt the wicked; and, moreover, " ſhe could never be the wife of any one of " us." Seſſe Schiker then, looking at her nearly, drew his ſword, with which he cleft her womb, and ſaw there a fifteen-headed Mangus of nine months. " How hap- " pily," ſaid Seſſe Schiker, " did Gheſſur " kill this wife; for the Mangus might have " done us great miſchief." He then took the young Mangus, and burnt him, together with the houſe of Angdulma khan; and, carrying off great booty, he returned to his country with his dear Seſſe Schiker.

Gheſſur khan had performed the journey to the country of Angdulma khan within twelve months; but on his way homewards he accompliſhed it in fifteen days.

Being

Being yet at the diſtance of five days from his houſe, he was informed that his wife Alu-Mergen-Altan-Ragina, having received the news of his approach, had ſet out to meet him, with the old Zargin of eighty years, and attended by all his ſubjects.

Seſſe Schiker, hearing this intelligence, addreſſed Gheſſur, "Permit me to go before "you to meet Altan-Ragina." This permiſſion being granted him, he took Nanſung with him; and, crying aloud *huca*, he rode away.

The people, ſeeing Seſſe Schiker, ſaid one to another, "It is Gheſſur khan." But Zargin replied, "It cannot be Gheſſur; for "there is no neceſſity for him to meet any "one. If ſomebody comes, it muſt be "Schiker." Seſſe Schiker then approaching, the whole croud cried aloud, "It is "Seſſe Schiker."

Zargin rode full gallop to meet Seſſe Schiker; and, coming near, he knew him,

and had nearly fallen from his horſe through exceſſive joy. But Seſſe Schiker, perceiving it, ſupported him, and prevented his falling.

Seſſe Schiker then, obſerving Zotung Noion * coming up, ſaid, "Notwithſtanding "the whole people give me every poſſible "mark of their affection, I am ſure that "Zotung Noion expected me with greater "impatience than any of you." The whole croud aſſured him that it was ſo; but Zotung Noion ſaid nothing.

Gheſſur khan, then returning to his houſe, gave orders to build a golden palace, ſufficient to contain one thouſand five hundred men. He likewiſe gave a magnificent feaſt. Seſſe Schiker, drinking as much wine as could be brought on twelve waggons [carriages], became intoxicated; and, ſeeing Zotung Noion, reproached him with his treacherous behaviour, and ſaid to Gheſſur khan: "That "is the traitor who did deliver thee to the "three khans of Scharaigul, who filled thy

* Noion, is a lord or maſter.

"heart

" heart with ſorrow, and had the deſign to
" overthrow thy unſhaken monarchy, whoſe
" heart is as black as the ſoot of the oven.
" He is the author of our death."

So ſpake Seſſe Schiker; and, drawing his ſword, he ſmote Zotung Noion, who, being ſtruck with terror, hid himſelf under the table. Gheſſur khan then, addreſſing Zotung Noion, ſaid, " Let him go, my dear Schiker.
" If he had not been, we had not vanquiſhed
" our formidable enemies." But Seſſe Schiker run out againſt Zotung Noion, who hid himſelf among the croud.

Gheſſur khan then ſaid, " Thou muſt not
" kill him; for what he did formerly is of
" no greater importance to us than if thou
" awake a ſleeping man, or doſt recollect
" the things thou hadſt forgotten. Without
" him, we had perhaps been weakened
" through luxury, for want of opportunity
" to exert our valour. Moreover, I have
" beſtowed upon him the power of taking
" upon himſelf different ſhapes; and, if my
" benediction had not reſted upon him, the

" villain had been already dead a long time " ago: therefore thou muſt not kill him."

He then ordered all the people to depart from his preſence, and Zotung to come nearer. Gheſſur then preſented him to Seſſe Schiker, who addreſſed him in the following manner: " I did deſign to kill thee with this ſword; " but thou art very fortunate that the pre- " ſence of my lord protected thee from my " juſt indignation."

Then Gheſſur khan beſtowed upon him the horſe of the khan Angdulma, which had the ſtrength of thirteen dragons, and was as huge as a mountain; and all the other booty he diſtributed among his heroes.

He afterwards lived in peace, and the enjoyment of all pleaſures, like the faultleſs Tengri.

BAPTIZED KALMUCS OF STAVROPOL.

AT the latter end of the laſt century it was made known to the khan of the Volgaian Kalmucs and the Taidſchas, that ſuch Kalmucs as had left them, and had received baptiſm, could not be delivered up to them again. In the ſequel the number of theſe increaſed, and even ſome of their nobles were baptized. And, as frequent diſorders aroſe from the proximity of the dwellings of the heatheniſh and chriſtian Kalmucs, the Ruſſian government enacted, That the baptized Kalmucs ſhould be a ſeparate colony; and allotted them a large diſtrict of arable land, foreſts, and paſture ground, lying on the rivers Samara, Sok, and Tok, and likewiſe in the city of Stavropol *. Their terri-

* Stauropol, or, as pronounced, Stavropol, is, I ſuppoſe, derived from Σταυρος, *crux*, and πολις, *civitas*.

tory

tory is about 150 verſts in diameter. In the city they have a church, ſchools, and dwelling-houſes. Their civil eſtabliſhment is in the manner of the Koſacs; only that people are divided into uluſſes, and theſe into companies: the Sotniks, the Chorunſches, &c. are placed over them. Theſe live upon their ſalaries. The Kalmucs ſerve upon the Orenbourg-Kirguiſian lines, and are therefore free from the payment of all tribute. They were firſt under the baptized Kalmuc princeſs Anna, then under prince Peter Torgutſkoi, and at preſent under an appointed governor [ſud]. In the year 1754 they reckoned themſelves 8695, and in 1771 about 14000 ſouls.

The government had in view by their eſtabliſhment to draw them hither, and ſettle them there, to bring them to a better kind of life, and accuſtom them to agriculture. Only the governor lives at Stavropol: the people hitherto indicate no diſpoſition to change a careleſs idle herdſman's life for a toilſome and laborious purſuit of agriculture. They nomadiſe in felt-yourts, like their heathen

heathen brethren, and live by breeding cattle, without troubling themſelves about corn. This employment is more troubleſome here than upon the Volga, becauſe in the northern tracts the cattle in the winter-nights muſt be brought under cover, and their ſtalls littered with hay. Their ſheep are partly of the Kirguiſian broad-tailed kind, and partly the Ruſſian ſhort-tailed ones. The ſecondary employment of theſe Kalmucs conſiſts in tanning Kirguiſian and Bucharian lamb-skins for the market at Orenbourg. They not only prepare theſe skins, but ſew them together for ſhubes or pellices; and for this purpoſe many families yearly encamp in the ſteppe, or deſert, near Orenbourg.

They cloath themſelves juſt like the heathen Kalmucs of our laſt article; and, although their manners be ſomewhat leſs rude, they are ſtill the ſame perſons. They marry, and are betrothed, in the Chriſtian way; but buy their wives. As they no longer believe the ſoul-wandering doctrine of their brethren, they kill their cattle without any remorſe of conſcience; ſo that the poor herds have

have no reaſon to rejoice at their converſion. They live as dirtily both in their perſons and their habitations, and have no more diſguſt for the fleſh of ſick cattle or carrion than the heathen Kalmucs. They are as apt and eager to improve in the knowledge of the truths of Chriſtianity, as the proſelytes of any other heatheniſh nation. Their boys are put to ſchool, and improve perceptibly; ſo that we may entertain good hopes of them for the ſecond or third generation.

MOHAMMEDAN KALMUCS.

IN the province of Iſet, in the government of Orenbourg, on the Eaſt-ſide of the Uralian mountains, are three villages of circumciſed Kalmucs, with a ſtarſchin or elder to each.

Theſe people were carried off, from time to time, by the Kirguiſians, from the Kalmuc hords on the Volga, and from thence received the faith of Mohammed and the rite of circumciſion. Such as had an opportunity of coming into Siberia, congregated themſelves there more than thirty years ago, and were well received by the Baſchkirians They left them their paſtures, gave them their daughters in marriage, &c. At preſen they conſiſt of about fifty families.

They live as a ſeparate aïmak among th Baſchkirians, and intirely after their man-

ne.

ner. They have ſmall fixed winter-villages, and wander about in felt-yourts during the ſummer, with their herds of cattle.

They are good Mohammedans, peaceable, and opulent.

Although all their children have Tartarian mothers, they have the flat face and great ears of their Kalmuc anceſtry; and as they are pleaſed with this, they never marry out of their little voloſt, or aïmak.

They ſerve the Baſchkirians in the manner of Koſacs, inſtead of tribute; and muſter, when they all mount, eighty-two horſemen. When all theſe are ſubtracted, there remain thirty-two men.

THE

THE BURATS.

BORGO BURAT is the name by which they call themſelves; but moſt commonly, for brevity's ſake, Burat; and this is in uſe among the Mongolians, the Kalmucs, and the Tunguſians. The Ruſſians have converted it into *Bratſki*. They poſſeſs the ſouthern flats, a part of the low country, and alſo the open hilly diſtrict of the government of Irkutsk, almoſt from the Yeniſei, along the Mongolian and Chineſe borders to the Angara and the Tunguska, the upper Lena, round the ſouthern part of the ſea of Baikal, in Dauria, to the Selenga, the Argoun, and its tributary rivers. Their climate is rude, but their land for the moſt part fruitful; and for this reaſon they live there among the Ruſſians.

Their mien, language, manner of living, and employments, confirm their deſcent; and it

it appears beyond all poſſibility of contradiction, from the hiſtorical accounts of the Mongolians and Kalmucs, that theſe are a Mongolian people, and brethren of the Mongolians and Kalmucs. They ſeem, during the exiſtence of the Mongolian monarchy, to have inhabited the wilderneſs about the Baikal; and, as often as they were reduced by the Mongolians, they found means to deliver themſelves from their yoke. When theſe parts of Siberia were conquered by the Ruſſians in the beginning of the XVIIth century, there were Burats much farther weſtwards, not as freeholders of land, but merely oppreſſors of the Tunguſians. They were eaſily brought to obedience, though ſome few of their tribes fell off. Since the eſtabliſhment of oſtrogs and fortreſſes amongſt them, they behave as peaceable and quiet ſubjects, notwithſtanding that they, together with the Tunguſians, form the ſtrongeſt heatheniſh nation in the whole government of Irkutſk.

They divide themſelves into many, generally very ſmall, tribes *; and theſe into dif-

* Kolbonda, or Tabun, in the Mongolian language.

ferent

ferent aimaks, or families; amongſt whom are numbers originally of the Mongolian nation. This, however, is not to be affirmed with a high degree of certainty; and ſo much the leſs, as, according to the preſent regulations, they not only preſerve their former cuſtoms, but are all reckoned alike, and taken as one body, by the oſtrogs under the government of which they are. The inferior ſections of them are regulated according to the political ſyſtem of their forefathers. A *chotton* is an aſſemblage of ten or twelve families, and compoſes a ſort of village. Each chotton has its elder, who is called the Zaſſul. All the people of a chotton live, and work, and tend their cattle together. Every four or ſix of theſe chottons have a common preſident over them, called *ſchulenga*; to which poſt they generally elect a man of quality who underſtands their civil regulations, and attends to the execution of them, no leſs than the obſervance of the orders of their ſuperiors. A certain number of ſchulengas, with their villages, compoſe a race or ſtock of ſeveral branches, named *tabin*, or *kolbonda*; and out of the principal or nobleſt

family they chuſe one general chief, to whom they give the appellation of *ſaiſſan*, or *jechotologoi*, the head of all; or, if his family be noble, he is ſtyled *taidſha*, or prince. Theſe chiefs, are ſuperintendants of the law, meet together, decide cauſes, adminiſter juſtice according to the ſtatutes, and collect the revenues for the crown. Their appearance is but ill ſuited to the dignity and importance of their office, as they have no other income beſides their own perſonal fortune; and their ſituation is rather diſagreeable, as they are under the collectors and commiſſaries of the oſtrog, who are for the moſt part people of mean condition. But, in order to render theſe chiefs of ſome conſideration in the eyes of the vulgar, in the year 1766, when the people were numbered, they received each of them a dagger, adorned with a braſs ſheath, and worn in a belt with a braſs buckle over their ſhoulder. On the braſs is engraved theſe words, when tranſlated: "Mark of dig-" nity for the ſchulenga (*e. g.*) of the race " of Olchon, in the government of Irkutzk, " granted in the year MDCCLXVI."

Accord-

According to the abovementioned enumeration of the males, the parts about Irkutzk contain ſeventeen races, and theſe conſiſt of 4038 males.

The parts about Vercholenſk on the Lena comprehend eight races, and three of Tunguſians. Among the former are included both the races of Abaſaief, in the iſle of Olchon, in the ſea of Baïkal. Theſe eleven races together contain 5704 males.

The diſtrict of Balaganſk, on the Angara, has twelve races, or 2607 males.

Under the Udinſkoi oſtrog, on the Uda and the Angara, are nine races, or 2483 males.

Thoſe dependent on the Tunkinſkoi oſtrog, at the weſt end of the ſea of Baïkal, are twelve races, conſiſting of 4562 males.

The Chondobor race alone contains 2319 men.

In the Ilimſki diſtrict are five races, reckoned at 713 bows.

In Dauria, and particularly in the deſerts of Uda, the Chorinzians dwell under one taidſcha. It is compoſed of eleven races, regiſtered at 11033 males.

Beſides theſe, there are ſeveral races in Kraſnoyarſk, to the left of the Yeniſei, belonging to the Tobolſkoi government. As with the Tunguſians, to know the number of ſouls, we may multiply the number of males by three, ſo we may do with the Burats; and, in general, this calculation will hold throughout all Ruſſia. The whole number of Burats then, excepting thoſe races mentioned in this paragraph, amounts to 100377 ſouls.

In perſonal appearance, the Burats are very much like the Kalmucs. They are to the full as flat in the face, have ſtrait black hair, and large ears. Amongſt the Burats, however, are more corpulent people than with the

the others. The growth of their hair is more ſcanty. Their beard appears late, and many have none at all. Their fleſh ſeems ſodden, and their countenance is pale and yellow. Their bodies have very little ſolidity and ſtrength. A Ruſſian of the ſame ſize weighs much more; and, either in play or in earneſt, overcomes ſeveral Burats with eaſe. The Ruſſians can likewiſe work harder, and hold out longer, than this effeminate people. Many of their women are very handſome, according to the Kalmuc taſte.

Their predominant temperament is a mixture of the ſanguine and the phlegmatic, ſo that ſometimes one prevails, and ſometimes the other. They prefer a lazy, ſlothful life to every thing. They are of a ſlow underſtanding, and long in determining. When they tell lies it is without ſtratagem or artifice, and, we may add, without reaſon; for it is only upon the moſt trivial ſubjects. In their quality as thieves, to which they ſeem to have a natural propenſity, they are eaſily detected. Their whole beha-

viour ſhews them to be ſluggiſh, cowardly, and miſtruſtful. From their lazineſs they are as dirty as ſwine. In converſation they are very ſparing of words; and, in their dialogues, their laconic manner, ſharp accent, and ſour looks, lead one to imagine that they are quarrelling together; and yet they are not only not quarrelſome, but are peculiarly pliant and gentle. They are not given to robbery, nor are they in any wiſe dangerous. What they conſider as their duty they perform willingly, and to the beſt of their power, if they are only allowed time. They are very obedient to their governors, and, in general, perfectly contented. If you behave to them civilly, they are friendly, hoſpitable, and agreeable.

Their language is the Mongolian. Their manner of converſation is coarſe, and their tone harſh. Since their embracing the ſuperſtitions of Lamaiſm, thy have both writing and printing among them; but, from the want of ſchools, very few of them can read or write. They count like us to ten, and then multiply.

Time

Time with them is divided into days, months, and years; but the months are not portioned into weeks. The year conſiſts of thirteen moons, which, after the manner of ſeveral Tartarian nations, they denominate according to the influence of the change of ſeaſons on their cattle and paſturage; as, *goſſi haara*, the milk moon; *kug haara*, the after-graſs moon, &c. New-year's tide, which falls in harveſt-time with them, they call *zanga haara*, the white moon. Their years they divide into ſhort periods, in the ſame manner as the Bucharians and Mongolians. A cyclus of this kind comprehends twelve years, each year having the name of ſome beaſt. The dog-year is always the firſt, and *iakta*, the hen-year, always the laſt of the cyclus. The year 1775 was called *chom*, the ſheep-year.

The Burats lead a life perfectly nomadic; and their chief employment is tending their cattle. The climate of their deſerts, not being the mildeſt, is a great hindrance to them in their œconomy; ſo that only the

Daurian Burats, or the Chorinzians, can live on an equality with the Kirguiſes, the Kalmucs, and other ſouth-weſtern provinces; and even theſe likewiſe have ſome difficulties to overcome.

The Chorinzians, by far the richeſt tribe of Burats, poſſeſs very conſiderable herds of horſes, horned cattle, ſheep, with ſmall herds of goats and camels.

Their horſes are of the middling ſize, with large heads, and heavy ears; ſpirited, but eaſily managed. Their neats are ſmall, yield but little milk, are vigorous, and very fat. Their ſheep are of the broad-tailed ſort, with ram's heads, and hanging ears *, ſomething ſmaller than thoſe of the Kalmucs. The goats are ſmall, but very rich in hair. The camels in general have two bunches.

Their cattle live abroad the whole year, notwithſtanding they have ſix or ſeven months of winter, with very ſtrong froſts; and this without any other provender than

* Ovis laticauda *Linnæi.*

the

the twigs they find growing by the ſides of the rivers, and the weeds of the deſerts. It is wonderful how they are able to ſurvive a winter in this manner; but they are accuſtomed to it, and uſe will enable man or beaſt to endure almoſt any hardſhip. The camels, though a weakly conſtituted animal, are treated no better; excepting that they are ſewed up in felt, to ſecure them from the cold. It is very eaſy to imagine that the cattle of all ſorts, at the opening of the ſpring, with this hard fare, look very poor and meagre: indeed they can hardly crawl; but they ſoon become ſleek and luſty. The Burats have attempted to keep hogs; but they cannot be brought to endure the winter.

They uſe the milk of both cows and mares as the Baſchkirians and Kalmucs do. The women, when they milk the mares, tie one of the legs up at the bend of the knee, to make them ſtand ſtill on three legs. They count their cattle in the groſs [*tologoi*], without ſpecifying how many they have of each ſort. A family that poſſeſſes twenty cattle of different kinds can live decently, with

the aſſiſtance of what the chace affords, and wild roots, if proviſions happen to run ſhort. With fifty cattle, a man is held to be rich. Their herds, as is the caſe with every nomadic people, ſupply them with all neceſſaries and conveniences, and are therefore the foundation of their wealth. Theſe however are very different in different places, and amongſt the various tribes. A family on the weſtern ſhore of the Baikal that poſſeſſes a hundred cattle, has a competency; with five hundred it is opulent. Amongſt the Daurian Burats are many who poſſeſs herds of a thouſand camels, four thouſand horſes, two or three thouſand rein-deer, about eight thouſand ſheep, and ſome hundred goats. Such families however never know the exact extent of their riches, becauſe they ſuperſtitiouſly think that to count their cattle is unlucky.

Beſides their property in cattle, many are in poſſeſſion of Chineſe ſilver to the amount of ſeveral thouſand rubles, obtained of the Chineſe before it was prohibited to ſell them cattle. Every Burat pays a very ſmall tribute [*albon*] in current money.

Many

Many of theſe Burats, on account of the impediments they find in their ſituation and climate to the breeding of cattle, have taken to the cultivation of a little land beſides. But both employments together produce no great matter. They are much too indolent, and at the ſame time too great lovers of a wandering life, to carry huſbandry to any conſiderable degree: conſequently, they cultivate but little; at moſt, four or five *deſettines*, each about ſixty acres in length and forty in breadth, and in which they ſow only rye, ſpring-wheat, and oats; no garden-ſtuff, hemp, tobacco, &c. Indeed they make a little hay for their cattle in the winter ſeaſon. The Burats about Vercholenſk, on the iſle of Olchon, and the neighbouring parts, never meddle at all with cultivation; and, as they poſſeſs only ſmall herds, they have but little intercourſe with the wealthy Daurians.

Hunting is very general among them, and might be an abundant ſource of affluence to them; but they are ſo ſlothful that they do not follow it with any ſpirit, like the Tunguſians;

ſians; and never think of the fiſhery, except when they are compelled to it by abſolute want.

They have among them very able ſmiths, but no followers of any other trades. Some of theſe ſmiths ſmelt their own iron in ſmall furnaces, like thoſe of the Abinzes; but the generality of them buy it of the Ruſſians. Their iron-work, inlaid with ſilver, is in much eſteem throughout all Ruſſia, under the name of Bratſki-work. They hammer the fineſt Chineſe ſilver, called by the Burats *mongut mongu*, into plates or leaves exceedingly fine. This they cut into patterns of beaſts, birds, flowers, &c. and for the purpoſe of ornamenting their work with it, they heat the iron glowing hot, lay the ſilver figures upon it, and beat it well with the hammer, and then make it even with a fine file. By this means the ſilver is in a manner amalgamated with the iron, and never afterwards ſeparates. This done, they make it hot once more, and give it a poliſh with dead coals.—Beſides this employment, the men make

make houſhold furniture, implements for riding, harneſs, and the like.

The women are occupied in managing the houſe, knitting, making cloaths, and felt. Their peltry and leather-work they prepare by ſoaking it in ſour milk, ſmoaking it over pots with tan and dirt, and then ſmear it over with fat, brains, and maſhed liver. To make felt, they ſpread picked wool upon a mat, ſprinkle it with hot water, and then wind it round a ſtick; which, if ſmall, they roll with their hands; but for the large pieces they uſe a horſe, who draws a great cylinder, like a garden roller, over it, for the length of twelve to fifteen bow-ſhots; by which means the wool is ſufficiently felted.

They live moſtly during the ſummer in tents of this felt, or yourts [*dair*, or *bolgahan*], and in the winter in wooden huts, called ſimply *bolgahan*. Some live conſtantly in tents; as do others, eſpecially the poorer ſort to the weſtward, always in huts. Their tents are in form and ſize like thoſe of the Baſchkirians. White felt denotes the inhabitant

bitant to be a man of conſequence, either from his riches or his rank. Such likewiſe adorn their tents with fringes of platted hair, which they hang in flounces one or two ſpans diſtance from the ground. The rich have a ſeparate yourt for the family, another for the houſhold affairs, and a third for the purpoſes of their idolatry.

The huts are generally winter-villages, compoſed of five, ten, fifteen, or twenty huts, at a ſmall diſtance from each other, ſheltered by ſome hill or wood. Some are four-ſquare, others hexagonal, and others octagon, very badly put together. A hole in the ſide, four or five feet high, ſerves for a door; and in the roof, which is covered with earth, is another for letting in light, and as a paſſage for the ſmoke. Several of them have a porch at the entrance, like thoſe of the Barabinzes. The poor make their walls of platted ſticks, plaiſtered over with cow-dung. There are no ſeparations in the huts; but the fire being in the middle, the inhabitants ſleep upon felt on the bench which goes all

all round by the ſide, over which hang the riding gear, arms, cloaths, &c.

Their houſhold utenſils and weapons are the ſame with thoſe of the Baſchkirians, Kalmucs, and other Nomads. They put their milk into great leather bottles, called *torcho*. The rich Daurian Burats have handſome porcelane veſſels, and very often ſilver ones. Iron pots are much more in uſe among them than copper kettles. Their quivers and horſe-harneſs are almoſt covered with plates inlaid with ſilver figures.

The Burattian wardrobe is much the ſame with that of the Kalmucs.

The Chorinzians live almoſt intirely upon the produce of their herds. In ſummer chiefly on ſour milk; in the winter on fleſh, cheeſe [*arſa*], butter-milk boiled, and butter [*takan*], which they ſeparate from the milk by beating it. They likewiſe buy meal and grits for ſoups. They are no great lovers of bread, and the making of it is very troubleſome to them. The Burats that live weſtward

ward of the Baikal ſea feed on what they get by hunting ſmall cattle, and wild roots, of lilies *, ſnake-root †, Siberian pionies, ſanguiſorba, and others, which they find for the moſt part in the holes [*urpan*] of the deſert-mice, more than the eaſtern Burats uſe to do, who eat all the year through nothing but meal ſoups and unleavened cakes. When the Burats have plenty of cattle they often kill them: however, they do not diſdain to eat of cattle that have died of diſeaſe, or been killed by accident. They feed upon no beaſts of prey except bears. They eat horſe-fleſh raw. The kourmatſch of the Tartars, which they make of parched corn, butter, or clouted cream, and call it *kuran*, is a delicacy with them. They eat of all fowls, except birds of prey; but of fiſh only during a ſcarcity of other proviſions. Their fleſh-proviſion they dry in the air, or the ſmoke. They commonly boil all their victuals in plain water, and eat it without ſalt or greaſe.

* Lilium Martagon, pomponium & bulbiferum *Linnæi*.

† Polygala, biſtorta & vivipara. *Linn.*

The

Their drinks, beſide water and ſour milk, are chiefly tea and fleſh-broths. In the ſpring-ſeaſon, when they have opportunity, they drink birch-water, and make themſelves very good milk-brandy, or koumiſs. They make their tea of what is called burnt-tea [*kirpiſch tſchai*], boiled and preſſed; or, inſtead of that, of the leaves of rhododendron *, wild roſes †, prickle-berries ‡, the herb ſtone-break or parſley pert §; the tamarix Germanica of Linnæus, called by the Burats *balgu*; the pyrola rotunda of the ſame claſſification; potentilla rupeſtris & fruticoſa, clematis erecta Linn. polypodium fragrans Linn. [*ſerlik*], as alſo of the roots of biſtort and ſanguiſorba [*ſchuddu*]. They boil one or other of theſe kinds in an open kettle with water; then put to it boiled milk, butter, and ſome nitrous bitter ſalt, which they find in abundance in the marſhes of the Daurian Bratſki

* Rhododendron Dauricum, *Linn.*

† Roſa canina & ſpinoſiſſima, *Linn.*

‡ Vaccin. vitis idea, *Linn.*

§ Saxifraga craſſifol, *Linn.*—called by the Burats *badan.*

deſerts, and is called by them *kutchir*. To this they add ſome meal, whereby the tea becomes a ſort of porridge, and is meat and drink at once; and they are enabled to live upon it the greateſt part of the ſummer with ſcarcely any other food. They diſtil their milk-ſpirit, after the Kalmuc and Baſchkirian manner, from ſour milk put into a covered kettle, in the top of which is fixed a bent wooden pipe, through which the ſpirit is brought, and collected in another veſſel. They ſit the cover cloſe by ſmearing the edge with a mixture of freſh cow-dung and clay. They drink the koumiſs thus prepared, like the Kalmucs, very warm.

Perſons of all ages and both ſexes without exception ſmoke tobacco; ſome of them the ordinary ſort, rendered milder by mixing with it the bark of the pine-tree cut ſmall; and others the Chineſe *ſchaar*, both kinds, in very little Chineſe pipes, called *ganga*.

As their houſhold is more decently accommodated, they generally eat in a ſociable manner, and at ſtated times. They ſometimes

times ſpread a piece of felt, as a ſort of table-cloth; but very often they put their meat upon the bare earth, round which the gueſts ſeat themſelves upon their heels as uſual. They neither pray before nor after meals. They take the fleſh-meats out of the diſh with their bare hands, but drink the broth out of bowls.

Poverty is no diſgrace among them. The rich make large contributions of cattle for reſtoring decayed families; but if the diſaſter is ſo heavy that it cannot be repaired, they go to ſervice without the leaſt reluctance, as they are ſure of living as well as their employers, and of being treated with kindneſs and affection. When they meet, their ſalutation is performed by laying one hand flat upon the other, and ſaying at the ſame time, *Mendu!* Be of good cheer!

When an opulent man comes to viſit another, a ſheep is immediately killed, and the dinner prepared. They are very frank and open in converſation; are always ready at an

anſwer, and ſeldom or never make any improper ſubject the matter of their diſcourſe.

In former times, when proclamations were in uſe among them, the paper was faſtened to an arrow, and ſhot from one little camp to another. Even at preſent this method of circulating warrants for arreſting fugitives is much more in uſe than the ſending them by horſemen. When diſpatches are forwarded by carriage, the courier ſends a ſword before him; on which ſignal every perſon aſſiſts his ſpeed by all the means in his power, eſpecially by preparing horſes ready for him as ſoon as he comes to them, when they put-to all they can manage to employ; but take payment only for as many as are mentioned in his paſſport. The number to be furniſhed of theſe is notified by knots, tied in a rope ſealed at both ends. There is a rider upon almoſt every draught-horſe. The horſes for the moſt part draw only by one rope each, which is faſtened at one end to the pommel of the ſaddle, and, being all gathered up, are made faſt together to the carriage or ſledge, after paſſing under the legs of the riders. In theſe

parts where there are no beaten roads, all the horſes, which are put-to between the lakes, are taken on and off in an inſtant.

Their children are managed as with the Tunguſians. The moſt ordinary names for boys are Sorgot, Malta, Chalda, Nilik, Hagi, and others; for girls, Schabogur, Anechai, Machul, Agalei, &c. The father gives his ſons, from time to time, a cow, or an ox, or a ſheep, as a reward for their ſervices as herdſmen, and ſets them free as ſoon as they are in a condition to buy a wife. When a man dies, and leaves ſeveral wives behind him, ſhe that has children is the miſtreſs; and if they be all mothers, then the eldeſt. Thoſe that have no children, take each a good horſe, with all the cloaths their huſband gave them, and ride home to their parents, keeping the horſe and the cloaths as their property.

A Burat marries as many wives as he chuſes or can purchaſe: ſeveral have four or five, but more only two; and the generality, from poverty, conveniency, or love, have but one.

The wives are treated with much more gentleneſs than amongſt ſeveral people of Siberia; for example, the Samoyedes. The price for the bride is fixed at ſo many heads of cattle, and is thence called *aduhun*, and alſo *ado bailcho*, i. e. that which is taken out of the herd. A maid coſts from five to a hundred head of cattle; and among the rich, two, three, or four hundred; likewiſe about a hundred horſes, twenty camels, fifty deer, two hundred ſheep, thirty goats, or in ſome other valuables. The voluntary portion of the bride is about the fourth part of the *aduhun*. The exchange of preſents is nearly equal. The daughters of rich people are ſo much the dearer, becauſe, ſince among the Burats ſons and daughters inherit alike it thereby all comes back again.

The wedding [*charim*] is celebrated on the day of the payment of the aduhun, and the nuptials are commonly kept in a new and clean yourt. The feſtival, without any marriage ceremony, laſts ſeveral days, which are ſpent in feaſting, drinking, ſinging, dancing to the voice and to the muſic of a two-ſtringed

ſtringed inſtrument of the cittern kind, or more like the Ruſſian balalaïka, called *bor*, wreſtling, horſe-racing, and running for wagers. The bedding of the young people, in the midſt of all this merriment, is very indecent.

They experience but little ſickneſs or diſeaſe; yet, for all that, they but ſeldom attain to the age of threeſcore years. When the ſmall-pox [*bodo*] comes among them, numbers die of it. In the year 1772 a ſmall-pox hoſpital was erected at the expence of her Imperial Majeſty at Irkutſk; from which time to the year 1775, the Burats have had 6450 children inoculated there for this diſorder, who all had it upon them except 28. An attempt was made at that time to teach them the practice of this eaſy art themſelves; and it is at preſent very commonly performed by them. When they are attacked by a raging or a putrid fever, they but ſeldom recover. The itch is common among them, from their lazy and dirty way of life, and their hot fur-cloathing. In this diſorder they waſh themſelves with a decoction of the root

of a ſort of Siberian euphorbia. They are likewiſe acquainted with the venereal diſeaſe. Their ordinary remedy in chronical diſeaſes is the natural warm baths on the eaſtern ſide of the Baikal ſea; but they moſt commonly prefer the Schamane diſpenſatory to all natural means, and have recourſe to offerings, charms, devils, jugglers, and ſtupid incantations.

They have the utmoſt dread of death that can be imagined. No Burat would remain a night through with a dead body for any reward that could be offered him, as he believes it to be ſurrounded by evil ſpirits; for which reaſon, no ſooner is any one dead but they carry him out of the tent immediately, put on him his bettermoſt cloaths; then lay him ſtretched out upon the earth, and place near him his weapons, his horſe's houſings, and his houſhold veſſels, ſurrounding all with ſtones, or briars, thorns, and ſhrubs. At preſent they do not let the body actually corrupt above ground, but have taken up the practice of inhumation. In their interments they place the head always towards the ſouth. On this occaſion they always

always bring out the beſt ſaddle-horſe in the poſſeſſion of the deceaſed, whether man or woman; and having ſaddled him, and put on all his furniture, they lead him round the grave ſeveral times, then knock him on the head with a great wooden mallet, and bury him in the grave along with his former rider, that he may ſerve him in the other world. In ſeveral ſocieties cries of lamentation are very common.

Their moſt ſolemn oath is taken by climbing up a cliff on the river Irkutz, on the ſouth-weſt ſhore of the Baikal ſea, which cliff they call *Ayechu tſcholan*, the tremendous rock, but the Ruſſians *Schamanſkoi kamen*, the Schaman's or Devil's rock; as this, they think, does not fail to bring a ſpeedy death upon him that ſwears falſely.

The Burats are Schamane heathens; the religion of whom has been already deſcribed in the third volume. They call their prieſts and prieſteſſes *ſchamans*; whoſe ordinary habits are made of kid-leather, long, and hung all over with pieces of iron made in the ſhapes

of

of their idols, and leathern ſnakes, thongs, ſtraps, belts, and fringes; the whole being of an incredible weight. They cover their face with an iron maſk, and put iron horns upon their head; and, in ſhort, are as terrible figures as the imagination can frame. They make uſe of the magical drum to increaſe the terror they inſpire. Many of their wizzard prieſts, however, do not wear the Schamane cloaths, nor uſe the drum; but hang rags and tatters about their own cloaths, with the ſkins of ermines and other ſmall animals; and, inſtead of the drum, make uſe of the divining-ſtaff.

The gods of the Burats, whoſe influence is univerſal, are called *Burchans*; but the inferior divinities, *Tengri Burchani*. Their great devil's name is *Okodil*. The idols are of the human ſhape, cut out of plates of braſs or tin, or ſtuffed puppets, or only wretched figures painted upon wood; theſe are called *Ongon*. From time to time ſome of the doctrines of Lamaiſm ſlip into the faith of the Chorinzian devotees. The principal people, on high feſtivals, let the Mongolian

golian Lamas come into their idol-yourts, and fill them with their books, gods, muſical inſtruments, and attendants. Indeed the Schamans, in general, are ever gradually mixing ſome of the ſuperſtitions of the followers of Lama with their own, as their prieſts have more learning, writings, and books, and their idolatry is celebrated with more ſolemnity; ſo that, in all probability, the ridiculous abſurdities of Schamaniſm will in time be ſuperſeded by the gloomy nonſenſe of the religion of Lama.

THE MONGOLS

ARE the remains of the primitive ſtock of the Mongolian nations, whoſe ſovereigns they were. On the deſtruction of their monarchy about the middle of the XIVth century, the Mongolians that were driven out of China ſettled themſelves in the confines of the Chineſe Dauria and the rivers Naun and Scharamurin, as far as the Soongarian deſert, to Tangut and the borders of Siberia; all of whom are at preſent comprehended under the name of Mongolians.

When Siberia ſubmitted to the Ruſſian ſceptre at the commencement of the XVIIth century, the Mongolians were a free and numerous people, governed by their own khan, to whom likewiſe ſeveral Siberian nations owned ſubjection. At firſt they ſhewed themſelves very obedient to Ruſſia; but ſoon flew off from their allegiance, and ſided with ſeveral

ſeveral refractory Siberian nations. In their inteſtine wars with their brethren the Kalmucs they were almoſt always defeated, and by this means were continually loſing one ſept after another. In the year 1620 the Kalmucs purſued and drove them as far as the river Irtiſch, but they ſoon came back again. About the middle of the XVIIth century almoſt all the Burattians fled to the Mongolians; but they too, by degrees, returned to their Ruſſian ſettlements. They have often waged bloody wars with China; but they were at length finally conquered, and by their ſituation remained ſubject to that empire, a few only excepted. They are now almoſt totally incapable of emancipating themſelves, although they poſſeſs the country of their anceſtors, and keep together.

The Mongols under China muſt conſiſt of numerous remains of forty uluſſes. The greateſt part of them indeed have their ſeveral hereditary princes, [*taïdſhi*;] and the aïmaks, or races of the Saiſſan uluſſes, deſcended from various ſons of princes their reſpective founders, [*noions*,] out of whom they

they chuſe *ſchulengos* and *ſaſſuls*, or overſeers. They are, in general, much more ſtrictly governed than the Kalmucs of the Volga; in other reſpects their conſtitution is much the ſame. The Chineſe maintain fortreſſes in ſeveral parts of Mongolia, in which they place governors, of whom the chiefs of the Mongolians hold their dignity and power. Their princes, like thoſe of the Kalmucs, had the title of khan, or khan taïdſchi, from the Dalai Lama; but now they have Chineſe titles, which they receive from that Court: A prince is called *oang*; a ſaiſſan, *zaid*; a ſchulenga, *buli*. The loweſt title is *zangum*, who has the command of upwards of 150 men. The people, inſtead of tribute, are put upon the footing of Koſacs, and are always kept to conſtant and hard ſervice, as the ſoldiery in China are looked upon in a very ſcornful light, and are treated with the greateſt degree of contempt. The rank of their commanders is known by the colour of the glaſs beads they wear upon their caps. The Chineſe head-quarters of the Mongolian army for the Siberian borders is at the Oerga, or fortified camp of the Chutuktu; where,

where, beſides the Chineſe mandarin, is the Mongolian prince, that is chief among the reſt, with other princes of this people, who muſt be there as his counſellors, and, together with their own concerns, have to ſettle the differences with Ruſſia about the limits, by means of couriers and commiſſions.

The greateſt part of the Mongolians in ſubjection to China dwell in felt-yourts, and are like the Kalmucs both in their internal and external œconomy. There are ſome of them in the ſouth-eaſtern Mongolia; indeed many tribes ſo poor, that they are obliged to follow agriculture, in which the Chineſe encourage them by all kinds of means. Theſe dwell in their fields in huts of wicker work plaiſtered with clay, and have but ſmall droves of cattle. They cultivate, in their moderately fertile fields, wheat, barley, and rye, and alſo make ſome hay. Near the Chineſe wall, and about the cities of the Chineſe Dauria, are Mongolians that follow huſbandry among the Mandſhoures. In general the Chineſe Mongolians, in compariſon with the wealthy Kalmucs, are but poor, and take

take to fixed habitations and tillage more and more. The breeding of cattle is attended with great difficulties in the hilly eaſtern parts, by reaſon of their long and ſevere winters.

Several Mongolian uluſſes and aïmaks emancipated themſelves in the laſt century from the Chineſe yoke, and voluntarily put themſelves under the Ruſſian government; on account of which great differences would have enſued, had they not been prevented by the treaty between Ruſſia and China, for ſettling the limits, which was concluded at the beginning of the preſent century. By this treaty the parts about Ruſſian Dauria remain with Ruſſia, but they are not to interfere with the government of the reſt. Our Mongolians dwell in Dauria, near the Burats, in the ſouthern part of the diſtrict of Selenginſk, even to the confines of the Selenga, ſouthwards from Chilok, and about the rivers Temnik, Dſhida, and Tſhikoi. Their territory lies, according to the lateſt charts, between the 122d and the 125th degree of longitude, and the 50th and 53d degree of north

north latitude. It is somewhat hilly, and a little wild; the country is elevated, and, from the winter being tolerably long and severe, moderately fruitful, but very healthy. The people consist of seven stems, and these are composed of twenty races or aïmaks; which, according to the numbering in the year 1766, amounted to 6918 men, without reckoning 219 that had received baptism. The race of Songocholof is the strongest, and is registered at 955 bows; and the weakest race is that of Usenof, registered at 34 bows. The former of these subsists under a taidsha; and the others, partly under titular saissans, and partly under schulengas, who have sassuls or provosts under them. All these, as well as the principal of the priesthood, are appointed by the governor of the province of Irkutzk. Some small aïmaks serve as kosaks on the frontiers. The rest, like the Burats, pay a very moderate tribute in money, which their chiefs collect and transmit.

The Mongolians resemble the Kalmucs in the form of their countenance, but are still more like the Burats. They are cunning,

but tractable; are not deſtitute of courage; and, from their intercourſe with the Ruſſians and Chineſe, more civil than the Kalmucs.

They have ſchools, and writing; therefore the Mongolian language is written and ſpoken in its purity among them. Their clergy (many of whom have ſtudied even at Tibet) are generally held to be more learned than the Kalmucs. Their form of internal policy, their manner of reckoning, and their chronology, are exactly the ſame as with the Kalmucs and Burats. In caſting up accompts, they make uſe of the board ſo common in Ruſſia and in China, with glaſs beads of various colours, that run glibly upon wires, and denote units, decimals, &c.

The Ruſſian Mongouls are likewiſe altogether nomadic: they wander about with felt-yourts, like the Burats; but know as little about winter-huts as they do of agriculture. Their herds conſiſt of horſes, camels, oxen, ſheep, and goats. Their cattle fare but hardly during their long and ſevere winters, and conſequently become lean. The

horſes

horſes have little to feed on beſides bavins of birch. The cattle are uſed both for riding and draught; in the former caſe, the ſtring through the cartilage of the noſe ſerves for a bridle, as has been before deſcribed. Their ſheep thrive very much in the high dry lands, and often produce two lambs at a time. On the Selenginſkoi ſide of the Apple Mountains [*Yablonoi Krebet*], the ſheep are ſomewhat larger than the common European ſort; and on the eaſtern ſide of the hills, about the river Argun, they are ſcarcely ſmaller than thoſe of the Kirguiſes. The ſkins of the young lambs, both of the larger and the ſmaller ſorts, are very beautiful, and are much ſought after by the Chineſe. Their goats are ſmall, generally without horns, but very full of hair.

Their manner of breeding cattle, and the employments of both men and women, their houſhold œconomy, weapons, and even the chace, are exactly ſimilar to thoſe of the Daurian Burats. The women manage the tannery, get the edible roots, prepare the winter proviſions, and diſtil the koumiſs. In

their ſtoney deſerts the game is as plentiful as in the vaſt tracts of their neighbours the Chineſe, and their ſuperfluity ſometimes comes to us. They afford lynxes, martens, hyenas, foxes, wolves, rock-cats*, otters, bears, ſables, ſtags, elks, roes, wild ſheep [*argali*], wild goats [*oſebren*], wild aſſes [*ſchikatei*], &c. They have, from time to time, a general hunt with clubs, which laſts ſometimes for ſeveral days together, headed by their chiefs, or people appointed in their place. Theſe hunts are called *ablachu*. One or two hundred horſemen, with arms and houſe-dogs (like grey-hounds, only ſmaller and ſtronger), beat about the deſerts, and drive the animals to a certain place; which, when they have ſurrounded, they fall upon the creatures with clubs and all ſorts of arms, and kill them with ſuch dexterity as to let but few eſcape.

The cloathing of the men is like that of the Kalmucs; excepting that the Mongolians wear more Chineſe ſtuffs, and about the

* Called by the Mongouls *manul*. Felis manul *Pallantis*.

flat

flat brim of their cap a great knotted fringe like the Chineſe. At their girdle hang their implements for ſmoaking, and a drinking-cup in a leathern bag. Inſtead of this, the women wear a little worked bag, with neceſſaries for ſewing. To their necklace of glaſs-beads always hangs an amulet ſewed up in a little caſe. When they are dreſſed, they look neat, and even fine; but in general they go dirty.

They ſmoke Chineſe tobacco [*ſchar*] out of ſmall China metal pipes [*ganga*]. Men and women, children and old people, all ſmoke almoſt continually. Tea is in general uſe among them, which they make from Chineſe preſſed tea, or, inſtead of that, from ſeveral of the Burattian teas, with which they uſe milk, bitter earth-ſalt *, and ſometimes meal.

In their manners the Burats and the Kalmucs are pretty much alike; but the Mongouls approach nearer to the Chineſe, and apply more to trade and buſineſs. In

* The Natron of the Antients.

their marriages, and at the birth of children, as alſo in their funerals, they obſerve the ſame cuſtoms with the Kalmucs.

Their prieſts are likewiſe their phyſicians, and heal the ſick by means of prayers, amulets, and ſuperſtitious rites; they likewiſe uſe domeſtic medicines, and go to the warm baths on the Onon and the Tſchikoi in Dauria.

When a chief dies, it is uſual for the whole ſtock to change their ſituation, and to march to ſome diſtance; but the relations mourn a long time, during which they do not ſuffer themſelves to be ſeen; and the horſe of the deceaſed is knocked on the head at his grave.

The Mongolians are followers of the ſuperſtition of Lama as it is taught among the Kalmucs. Burchans, tengri, and the unaccountable coſmogony of that religion, are all perfectly maintained among them. They believe the doctrine of the wandering of ſouls; have the ſame ranks in their prieſthood,

hood, whoſe office it is to pray, and to celebrate ſolemn feſtivals with muſic, and all the particulars of the Kalmuc ceremonial; to diſtinguiſh by aſtrological calculations good days from ſuch as are bad or unlucky; and, in ſhort, every thing as with the Kalmucs. The Mongolian worſhip is indeed celebrated with greater ſolemnity. Their temples on the hills between the Uda and the Chilok, the parts about the Selenga, and in many other places of Ruſſian Dauria, are not felt-yourts, but little tall buildings, in the ſhape and ſtyle of Chineſe pagodas. For the building of one of theſe they chuſe ſome very eminent ſituation. Beſides temples, they have ſeveral ſmall wooden proſcuchas, or chapels, for certain burchans and tengri. Before and round the temples, the prieſts have generally their little wooden habitations; by which means their temples have the appearance of monaſteries. Their burchans are often made of the fineſt ſilver, and wrought about with much Chineſe workmanſhip. Their images are all made ſitting croſs-legged upon their heels. The head-

quarters [*oergoe*] of the chief of the Chineſe-Mongol prieſthood, the *chutuktu*, is in the dominions of the Chineſe; a large ſpacious palace, and has the appearance of a ſmall town.

OF THE MONGOLS, THE KALMUCS, AND THE BURATS.

NOT only the Mongols properly ſo called, but the Kalmucs and Burats are likewiſe deſcendants of the old Mongolian ſtock.

They are intirely diſtinct and different from the Tartars, though ſo commonly confounded with them. The only reſemblance between them conſiſts in the following of a nomadic life, and in a very remote ſimilitude of language. The Mongols have preſerved their characteriſtic features to the preſent time; and have even communicated an impreſſion of them to ſeveral other nations with whom they had intercourſe. They are the offspring of thoſe antient Mongols whoſe tribes Abulgaſi

gaſi * mentions, and of which almoſt all the names ſubſiſt to this very day in the Eaſtern Aſia.

We find no trace of any tradition among them that gives the leaſt room to imagine they ever made one nation with the Tartars; ſo far from it, that the derivation of this word in their language denotes it an ignominious appellation. They derive it from the word *Tatanai, to allure together, to make a band,* and interpret it *a robber* †.

Certain words to be met with in the Tartarian language, which are not in the Turkiſh, were adopted either through the vicinity of theſe two nations, and the intercourſe which doubtleſs ſubſiſted between them, or they were left behind by their conquerors the

* Abulgaſi Baatur khan was born in the year 1605, in Urgentſh, the metropolis of Charaſmia, beyond the Caſpian ſea. It is the ſame city whoſe inhabitants Pliny mentions, and calls *Organagæ*, lib. vi. cap. 20. Procopius ſpeaks likewiſe of it under the name of *Gorga*, lib. i.

† It has been already noted, that the word *Tartar* ought properly to be written *Tatar*, though we have adhered to the common orthography.

Mon-

Mongols. All the ſubjects of the Kiptſchak Empire, except ſome Mongolian warriors and leaders without wives, were only Tartars, under the reign of the deſcendants of Tſchingis. In proceſs of time, even the army was ſupplied with Tartars. The language of the Mongols probably, therefore, fell into deſuetude during the firſt generations of theſe people, partly from the ſmall number of the Mongols, and partly becauſe the language of the Tartarian mothers was of more eaſy pronunciation than that of the fathers.

That Abulgaſi ſhould repreſent the Tartars and Mongols as one and the ſame primitive nation, might probably ariſe from the national pride of this Tartarian writer, who would endeavour to exalt the antiquity and power of his own country; and ſome old traditions of the fabulous ages might perhaps ſerve his purpoſe.

The regions on both ſides, and eſpecially thoſe beyond the Altaian mountains, were, as is highly probable, the native ſeats of the Mongols. The names of almoſt all the rivers

vers and mountains in these deserts are originally Mongolian. These parts exhibit no remarkable traces of former towns; and the accounts Abulgasi gives of the antient territories of the Mongols, seem necessarily to be understood of these countries.

The nation of the Mongols probably separated many centuries ago into two principal tribes. This might happen, perhaps, on account of some civil dissensions, naturally favoured by a barrier of mountains. The great Tschingis first united them again, and thereby laid the foundation of the subsequent grandeur of their monarchy. But, immediately after the downfal of this government, they were divided again; and harrassed themselves so continually with intestine wars, that they were both of them at length totally destroyed.

This antient nation, then, comprehended two principal people. The *Mongols*, properly so called, who, being next neighbours to the Chinese, were the first that subdued them, and the *Derban Oirats*.

The

The name *Oirat*, or *Oerat*, ſignifies *a confederacy*. According to the greateſt part of their written annals, as well as a general tradition among the Kalmucs, under theſe Dorban-Oirats, or *Four Confederacies*, are comprehended four chief tribes, which they call *Oilot*, *Choït*, *Tummut*, and *Borga-Burat*.

I. The Oilot is that tribe which, throughout the weſtern Aſia and in Europe, go under the name of *Kalmucs*. Many centuries ago, and a long while before Tſchingis (according to the old traditions of this people), the greateſt and moſt powerful part of the Oilot made an expedition weſtward into the Leſſer Aſia, where they diſperſed; ſome fixing their abodes in thoſe parts, and others in the regions of mount Caucaſus. This tradition may be with great probability underſtood of the Huns; for the deſcription that Ammianus Marcellinus gives of the deformity of this people, of their being without beards, and of their inhabiting the countries to the north of China, is not applicable to any race of men in the Eaſtern Aſia, except the Mongols, Burats,

Burats, and perhaps to the Tunguſians. The Kalmucs have now ſtronger and thicker beards than the tribes that dwell more to the Eaſt.

The Kalmucs tell us, that the Oilots remaining in the Greater Tartary were called by their Tartarian neighbours *Kalimaki*, i. e. *apoſtates*, or *men that were left behind*. Neither do they reject this appellation, but often call themſelves Kalmiki; though Oilot remains ſtill their proper name, and that under which they became ſo tremendous to the Chineſe. Oilot likewiſe ſignifies, in the Mongolian tongue, *a ſeparate* or *divided people*; and might be occaſioned by the antient ſeparation of that tribe which wandered to the weſt.

II. CHOIT, the ſecond tribe of the Oirats, is exterminated; or at leaſt diſperſed in ſuch a manner, that very few of them remain. Theſe united or mingled themſelves with the Soongarian Kalmucs; and a part of them are ſcattered through Mongolia, about ſome towns in Bucharia, and in Tibet.

III.

III. The third tribe of the Oirats is TUMMUT. The Kalmucs know not whither this tribe retired; but they believe that it ſtill exiſts in the Inner or Eaſtern Aſia. According to very exact accounts, the Tummuts, a numerous tribe of Mongols, inhabit the country between the river Naun and the Chineſe wall; conſequently in the Eaſtern Mongolia. This tribe is mentioned by former writers *, and is marked in the Chineſe maps. It appears therefore highly probable that this is the old loſt tribe of the Oirats.

IV. The fourth part of the Dorban-Oirat, the BORGA-BURAT, probably ſettled in the mountains, about the Mare Baikal, at the revolution under Tſchingis. Since the conqueſt of Siberia, and the ſettlement with the Chineſe about the frontiers, they are all ſubjects of Ruſſia. They probably then ſeparated at the ſame time from the Kalmucs.

* De Guignes, Hiſtoire generale des Huns, tom. iii. p. 235. 239.

The

The Mongols, properly ſo called, who comprehend all the reſt of thoſe Mongols that were driven out of China in the year 1368, are ſubjects of the Mandſhoures, the preſent reigning family in China. Since the fall of the Soongarian Empire, and the reſtoration of peace to Mongolia, they inhabit from the frontiers of the Chineſe Dauria, the river Naun, and Scharamurin, to the Soongarian deſert and Tangut. It is difficult therefore, at preſent, to diſtinguiſh the Yellow Mongols [*Scharra Mongoli*], who, for ſeveral centuries, have lived under the protection of the Chineſe, from the Kalkas Mongols, who formerly were governed by their own khans of the family of Tſchingis. A ſmall part of theſe Mongols, by virtue of the frontier-treaty, were given up to Ruſſia, and inhabit the Eaſtern Siberia in the province of Irkutſk, the ſouthern part of the diſtrict of Selenginſk, about the Selenga, ſouthwards from Chilok, and in the environs of the rivers Temnik, Sida, and Tſchikoi.

All the Mongols living under the Ruſſian ſceptre are 5713 males.

THE

THE KALMUCS.

THE Oilots, or Kalmucs, who pretend to have dwelt in antient times between the Kokonoor [Blue Lake] and Tibet, divide themſelves (at leaſt ſince the ruin of the Mongol monarchy) into four chief tribes: Koſchot, Derbet, Soongar, and Torgot. Since their ſeparation from the Mongols they have always lived under their own princes.

I. KOSCHOT. The greater part of Koſchotian Kalmucs ſtill dwell about Tibet and the Kokonoor; and, on the diſſolution of the Soongarian Empire, remained under the protection of China. It ſeems probable that they are a part of that Mongol people whom the Chineſe call Kalkas, becauſe the family of the Koſchotian princes bears the ſur-name Galgas. Some troops of theſe Koſchotes wandered ſeveral centuries ago to the Irtiſch, under their ſovereigns Zatzin and Ablai; and,

carrying on a war againſt Buſchtu khan, the Soongarian monarch, and the Torguts about the Volga, they were incorporated into the hord of the Soongarians. They then commenced a war, with other Kalmucs, upon the Chineſe, and were diſperſed in the diſperſion of the Soongarians. The Koſchotian hord, at preſent in ſubjection to China, is ſaid to conſiſt of 50,000 men.

II. The SOONGARIANS and Derbets, on the ruin of the Mongol monarchy, made but one tribe; at length divided by two diffident brethren. The Soongarians received that appellation from their living to the weſt of Tibet, towards the Altaian mountains and the Irtiſch. The Derbets remained in the regions above the Kokonoor. It was the princes of theſe Soongarians, who, in the laſt century, and the beginning of the preſent, ſubdued many of the other tribes of the Kalmucks, eſpecially the Koſchots, the Derbets, and the Choits. They waged bloody wars with the Mongols and Chineſe, which terminated in their total ruin. This hord, and that of the Derbets, was before the richeſt

and

and the moſt powerful of all the Kalmucs. At their diſſolution, a great part of them was diſperſed into the fartheſt Aſia, as far as the Uſbekian towns. Some thouſands of them fled into Siberia, and were incorporated among the Kalmucs on the Volga. The greater part of them acknowledged the ſovereignty of China; and, according to the relations of their prieſts, the preſent remains of the Soongarians and Derbets, comprehends nearly 20,000 families.

III. The DERBETS nomadiſed at firſt about the Kokonoor; but retired from thoſe parts, on account of the troubles of the Mongols, to the Irtiſch, and divided themſelves into two bodies under the ſons of the Dalai-Taidſhi. One of theſe united with the Soongarians, and ſhared their fate: the other continued wandering with the Torgots more weſtward to the Jaïk, and finally ſettled on the Volga and the Don, where they ſtill remain, and conſiſt of ſomething more than 5000 families, who live under their own hereditary princes.

IV. The TORGOTS, it ſeems, ſeparated themſelves later into a diſtinct hord. They left the Soongarians, and retreated more to the weſt, down to the deſerts about the Volga, where they lived, without any great or deſtructive wars, in plenty and abundance, and thereby increaſed to the number of fifty or ſixty thouſand; out of which ſix or ſeven thouſand confine themſelves to the Volga.

The Borga-Burats, the third nation of the Mongols, and very numerous, were neither ſubdued by Tſchingis, nor yet ſoon delivered themſelves from ſervitude, when the power of the Mongols gave them an opportunity by taking their ſeat in China; nor when the other tribes of the Mongols, perambulating in remoter regions, were diſperſed. This nation, living in the government of Irkutzk, amounts to about 32,000 tributary ſouls. Beyond theſe, ſome ſmall tribes of them ſtill inhabit about the Udinſkoi-oſtrog, in the diſtrict of Kraſnoyarſk, in the government of Tobolſk.

SOURCES

SOURCES OF THE HISTORY OF THE MONGOLS.

THE Burats, a rude nation, had not the art of writing till they received it together with the religion of Lama. They have therefore no written chronicles; and ſcarcely any traditions, however obſcure and imperfect, are to be found among them.

The Mongols are in poſſeſſion of annals; but Profeſſor Pallas could not get at the ſight of any of them during his ſhort reſidence in the regions about Selinginſk: to make amends for them, however, we have the Chineſe annals, which are ſufficiently known.

That inquiſitive traveller procured ſeveral genealogical chronicles among the Kalmucs of the Volga, written in the Kalmuc-Mongolian language, as well as ſome accounts collected from the holy writings of their prieſts, and others, from the traditions exiſting among

the people; which traditions, as alſo the genealogies of their princes, are preſerved religiouſly by this people, who accuſtom themſelves to recite them frequently.

Their hiſtory antecedent to the time of Tſchingis conſiſts of nothing more than an aſſemblage of fables. They have, in common with other nations, the tradition of a golden age, when men lived to be 80,000 years old.

In a certain book of theirs, called Bodimir, which gives the origin of gods and men, we find a ſeries of Mongolian princes, or a genealogy of Tſchingis, differing intirely from that which Abulgaſi gives us. Nevertheleſs, ſeveral of the names have ſome reſemblance to thoſe in that hiſtorian. Hence we may infer, with great probability, that the Tartarian writer has corrupted them, and that the genealogy given by the Mongolian authors is the beſt, as it agrees perfectly with the language of the Mongols.

They

They place the firſt khan of the Mongols about 3250 years before Tſchingis khan. His name was Burudatſhi, and they make him the ſon of a divine ſpirit called Tangri. Then follows the ſeries of his ſucceſſors to Jeſſuga Baatur, who, according to the greater number of their traditions, which in this particular agree with Abulgaſi, was the father of Tſchingis.

Theſe Mongols, a belligerant and unruly nation, who inhabited vaſt deſerts, who had a ſucceſſion of princes of their own, and who by ſucceſsful wars acquired great riches and became luxurious, were conſequently diſtracted by eternal wars and diſſentions. No ſooner had the family of Tſchingis loſt their fixed ſeat in China, from whence they eaſily governed the other hords, which were always diſpoſed to turbulence and rebellion, than the nations united under their dominion diſperſed themſelves abroad; ſome taking for princes the collateral branches of their ſovereign, and others preſerving the ſucceſſion in a direct line of hereditary chieftains. Theſe

Tſchingis forced to become his vaſſals; but they were now in a better capacity than ever of obtaining their liberty. At this period likewiſe the Oirats and the Kalmucs ſeparated from the Mongols.

After this, the Mongolian khans endeavoured once more to bring the Kalmucs into ſubjection. Bloody wars aroſe, which threatened the Mongols, and even China itſelf; but they at length terminated in the total ruin of the Kalmucs.

THE

THE HISTORY OF THE KALMUCS.

ACcording to their own traditions, there are no Kalmucs, at preſent, that pretend to derive their deſcent from Tſchingis khan; but the Koſchotian princes trace their pedigree from Kabutz-Kaſſar *, the brother of that chieftain, in an uninterrupted ſucceſſion.

The Kalmucs ſay, that the mother of Tſchingis was Oedſkin Ole Kattun, who, while yet a virgin, was rendered pregnant by Kurmûſta, the genius of the Earth. She married Jeſſuga-Baatur, to whom ſhe gave a ſon before the uſual time, who was called Tſchingis. By Jeſſuga-Baatur ſhe had afterwards two other ſons, Kabutu-Kaſſar, and Boko-Belgetee; the latter of whom died without iſſue. Kabutu-Kaſſar had four tribes under him, called Dorbon Karri.

* De Guignes, p. 19, on the authority of the Chineſe annals, calls him Joudſhicaſar.

From

From this Kabutu-Kaſſar they continue the genealogy down to Nojon-Kongar, who had five ſons by the widow of his uncle Shuker.

Boibegus *, the eldeſt of theſe, lived in the beginning of the ſixteenth century. He is celebrated in the annals of the Kalmues as the firſt that endeavoured to introduce the religion of Lama among the Oirats, who were then all idolaters of the Schamane ſect, although the Mongols had been converted a long while to that faith †.

Boibegus perſuaded all the other Oiratian princes to follow his example, and embrace that religion; while, to confirm himſelf therein, he ſent ſeveral young men of the royal family to Tibet, there to ſtudy the dogmas of the religion of the Dalai-Lama.

About this time a terrible war broke out in Tangut, between the followers of Dalai-

* Or Boibeguſch-Baatur.

† This converſion was brought about chiefly by a Lama of Tibet.

Lama,

Lama, who were called in deriſion Scharra Makalata, or *Yellow Caps*, and the party of Bogdo-Bantſchin, another ſpiritual prince, who lived in the ſouthern part of Tibet, nearer to India. His followers were termed Zagan Makalata, or *White Caps*. On this occaſion the brother of Boibegus, forming a confederacy with ſeveral other princes, aſſiſted Dalai-Lama, and at length reſtored peace to Tibet.

Dalai-Lama was now acknowledged by all the Oiratian princes as their only legitimate ſpiritual head, as well as the ſecular ſovereign of Tibet. Not long, however, after this, a certain Schuker of the Soongarian tribe made incurſions upon Tibet, but he was ſoon put to flight; and then the Oiratian princes united, and bound themſelves by treaty to regard every one as a common enemy who ſhould dare to enter Tibet in a hoſtile manner.

Ambaſſadors were upon this mutually ſent and received among them; and a portion of every prince's ſubjects was conſecrated to the Dalai-

Dalai-Lama. The people, thus conſecrated, remained with their reſpective princes, and under their protection; but were looked upon as the indefeaſible property of the great pontiff. Gunſhi khan became afterwards ſovereign of Tibet.

Under the ſons of Nojon Kongar the Koſchots began to be diſperſed. The larger number of the people ſtill adhered to Boibegus. His ſons Zazan khan and Ablaid-Taidſhi divided them.

Ablai khan was ſuch a vexatious and turbulent prince, that the Torgotian princes, and the Derbets, then inhabiting between the Don and the Volga, made an attack upon him, under the command of Ajuka. Ablai khan was made priſoner; when the greater part of his uluſs fled to the Soongarians, and the reſt fell into an utter diſperſion.

Zazan khan undertook a war againſt the Soongarian Buſchtu khan, in which he loſt his life. The numerous body of the Koſchotes that lived under him became ſubjects of the Soon-

Soongarian khan; others fled to the Erdeni Kuntaidſhi; others to the ſon of Zazan, who had retired to the Kokonoor; and others to Dalai Kuntaidſhi.

Kundelung, the ſecond ſon of Kongar, had four ſons, beſides ſeveral daughters. Darſhi Taiſha, his third ſon, came under the protection of Ruſſia in the year 1675, at the head of 1500 families. His poſterity lately took part in the flight of the Kalmucs of the Volga. Taika, a deſcendant of the Koſchotian princes, is yet alive; and his territory is in the environs of the laſt mentioned river.

Gunſhi khan, the third ſon of Kongar, who inherited no more than 5000 ſubjects from his father, became the ſovereign of Tibet through his zeal in the cauſe of Dalai-Lama. Before his death he eſtabliſhed his ſon Dajan khan in the ſovereignty of Tibet; and to the other ſon, Dalai Kuntaidſhi, he gave all his Koſchotian ſubjects. This body came early under China; and ſome petty princes his deſcendants are ſaid to be ſtill alive about the Kokonoor. Gunſhi khan had thirteen

thirteen ſons more, but their names are loſt.

Mr. Pallas could find nothing concerning the poſterity of the other ſons of Nojon-Kongar. The later events of the Koſchots are but little known, as they ſettled almoſt all about Tibet and the Kokonoor, and became ſubject to China on the ruin of the Soongarian dominion.

Among the Soongarians, who, in the year 1759, fled to Ruſſia, was a certain prince named Samjang, who pretended to be of the Koſchotian lineage, and brought with him about 260 families. He was a great oppreſſor of his ſubjects; and was hated by all the other princes, becauſe he lived in amity with the Ruſſian commanders. His ſon Bokbon took up his abode therefore with the Torgotian vice-khan, and afterwards fled with the greateſt part of his father's little uluſs, in conjunction with the Torgots, into Soongaria.

Sam-

Samjang dying, left his vaſſals to his ſon-in-law Tummen, a prince of the Soongarian be.

II. The Koits.—The brave and courageous founder of this tribe was Jobogon-Mergenn, i. e. *The Warrior going on foot:* ſo called becauſe he was ſo bulky that he could procure neither a horſe nor a chariot able to bear him.

China (or, according to others, Tibet) was at this time troubled by wars. The legitimate ſovereign called Jobogon-Mergenn to his aſſiſtance; who helped him ſo effectually that a peace was ſhortly after brought about. But the perfidious Chineſe now dreaded the thoughts of having ſo tremendous a warrior for their neighbour, and accordingly cauſed him to be poiſoned on his way home. The Oirats returned to their country; and five of Jobogon's commanders divided his numerous people into five hords, whereof one afterwards compoſed that of the Soongarians and Derbets. The Koits have ever ſince re-

tained the name of Baatut, i. e. *The Brave*, given them by the Chineſe, from the exploits of their hero.

A miracle of an extraordinary nature happened after the death of this warrior. As the army was returning to their own country, they perceived that the ſummit of the mountain Bogdo Oola had tumbled down. Alarmed at this portentous event, they brought offerings to the foot of the mountain; which practice is ſtill continued annually among them. One of his uluſs raiſed a large pile of ſtones on the higheſt part of the mountain in honour of Jobogon, of which the Kalmucs aſſure us the remains are to be traced at this very day. Many years afterwards a deſcendant of Jobogon-Mergenn, at the celebration of one of theſe ſacrifices at Bogdo Oola, cauſed an enormous iron trivet to be forged with golden edges, and placed it on the top of the mountain. To this feaſt the Kalmucs refer the origin of the ſolemnity ſtill in uſe among them. In antient times, while the Soongarian empire yet ſubſiſted, they made great pilgrimages to this moun-

mountain, on which occaſion the wealthy offered beaſts of ſeveral kinds, which were conſecrated by the prieſts, and then left free in the deſert. Whole flocks of cattle were thus conſecrated to the gods, which nobody but the prieſts were permitted to make uſe of.

III. The SOONGARIAN princes. The two tribes of the Soongarians and Derbets ſprung up about the time of Jobogon-Mergenn. The founders of theſe tribes were two brothers. The Oirats, who then dwelt to the left or weſtern ſide of Tibet, were governed by ſeveral petty nojons, or chiefs. One of theſe, a cunning man, and beſides well ſkilled in ſorcery, took advantage of circumſtances, and aſſumed a kind of ſuperiority over the others. His reputation for witchcraft could not fail of procuring him ſuch an authority, at a time when the Oelots had not yet embraced the religion of Dalai Lama. This man, who among the Kalmucs goes under the name of Boh-Nojon, or Louſſon-khan, that is, *the wizzard prince*, or *prince of dragons*, endeavoured to make a party of ſeveral

little princes, and was at length chosen their common chief. They united finally in that hord from whence arose the Soongarians and Derbets.

Boh khan had no legitimate children. But he had a natural son whom he wished to make his successor: to this end he forged just such another fable as the Romans did of their Romulus. He pretended that he was the offspring of a certain goddess, or supernatural being, who came down from heaven to give him to the world; which, with several other surprising circumstances about his birth and preservation, failed not to secure him a greater esteem and reverence for this unlawful successor.

The name of this wonderful child was Olinda-Budun-Taidshi. The genealogy of his successors is differently handed down among the Kalmucs: some of these traditions placing Olinda himself not long before the beginning of the sixteenth century, making the founders of the Soongarian and Derbetan tribe, Ongozo and Ongorshoi, immediately to succeed

ſucceed him, as if they were his ſons; others giving a long ſeries of khans before Ongozo and Ongorſhoi. But in this all the traditions perfectly coincide, that theſe two princes were brothers, and the founders of the two tribes, by ſeparating on a quarrel that happened between them. The Soongarians formed the greater diviſion; and the ſmaller, under the younger brother, retired eaſtward of the Kokonoor, and obtained the new name of Derbets.

The reign of one of theſe Soongarian princes, Kutugaitu, ſurnamed Karakulla, makes an epocha in the hiſtory of the Kalmucs. The Mongols were continually making attempts to ſubdue again the Kalmucs; and in the beginning of the ſeventeenth century, Karakulla and all the other hereditary princes being yet children, they loſt ſeveral battles with the Mongolian Laicher khan (as he is called by the Kalmucs), and were forced to become ſubjects, and a part of them to pay tribute. Karakulla afterwards made repeated efforts to free his people from the Mongolian yoke, but was always diſappointed. It was

reſerved for another man to be the delivere of his country: Kaa, a hero of the tribe Koït, was a petty prince, and had been formerly tributary to the Burats till he was ſubdued by the Mongols. This prince put in practice the very ſame ſtratagem the Greeks had uſed to conquer Troy. He ſecretly collected together a number of reſolute warriors, making only ſome Oiratian princes privy to his deſign. He then pretended as if they would pay their reſpects to the Mongolian princes, by preſenting them with a number of fine camels, laden with preſents, and covered with coſtly carpets. On both ſides of the camels they ſuſpended large baſkets or hampers, in which Kaa and ſome of the moſt courageous of his companions were concealed; the reſt being habited like drivers, and people of the retinue. Thus diſpoſed, the ambaſſadors of the Kalmucs arrived, and were admitted into the Mongolian camp, where they unloaded their camels, and made a dreadful ſlaughter among the unſuſpecting Mongols. In ſhort, they obliged them to quit thoſe regions, to grant the Oirats

rats their liberty, and to conclude an honourable alliance with them.

Kaa, their deliverer, now became head of almoſt all the Oirats. But, notwithſtanding his merit, ſovereignty was too great a temptation for him to withſtand; which to prevent his obtaining, Abuda Boodſhi, a nojon of the Torgots, cauſed him to be killed. He effected his purpoſe by the hands of Ulan, a common Kalmuc. Kaa, while he was expiring, imprecated a curſe on the head of his murderer: and the annals of the Kalmucs remark that this curſe was fulfilled in a ſignal manner; for no ſooner was the great Kaa dead, but Ulan immediately burſt, and periſhed miſerably.

Afterwards the Mongolian and Oiratian princes came to an agreement on ſeveral articles, which were thenceforward to have the force of laws for all their ſubjects, and theſe furniſh at preſent the principal rules for the courts of judicature among the Kalmucs. All the princes of the forty-four Oirot-Mongolian tribes ſwore to obſerve them.

Baatur-Taidſhi, the eldeſt ſon of Karakulla, ſeparated from his father in the year 1616, and went and dwelt about the Irtiſch. He united ſeveral ſmall princes under his authority. After the death of his father, in the year 1635, he received by patent from the Dalai Lama the title of Khan Taidſhi *, and the name of Erdeni Baatur.

He was unſucceſsful againſt the Mongols; but richly compenſated for it by more fortunate expeditions againſt the Kirguiſes and Bucharians. In the year 1640 he built a temple and ſeveral houſes near Mongalia, as a ſort of city, where he intended to fix his reſidence. This, and the pains he took to cultivate and improve his country, exhibit him as an enterpriſing genius, ſuch as we are rarely to expect to meet with among a noma-

* This properly ſignifies *Prince of Swans*, and is conferred ſometimes on remarkable princes by the Dalai Lama and Bogdo Lama, two heads of the ſect of Fo, who are as great politicians as the Popes of Rome, aſſuming likewiſe an authority over the princes of their religion, as the Popes formerly did.—This title gives a kind of ſuperiority over the other princes.

dic

dic people. He died in the year 1665, leaving behind him ſeveral ſons and daughters.

His ſucceſſor, according to the general teſtimony of the annals of the Kalmucs, was Sanga Taidſhi *. In the year 1667 he made an expedition to the parts about the Yeniſei againſt the Mongolian khan Looſang; and in the ſame year laid ſiege to Kraſnoyarſk. Tſchetſchen and Baatur, aſpiring to the ſucceſſion, murdered him in the year 1671. But the hopes they had formed thereupon were fruſtrated, as they were both killed by the other princes at the inſtigation of the prieſts.

Galdan Chutuktu, one of the ſons of khan Taidſhi, had become an eccleſiaſtic; but received a diſpenſation from the Dalai Lama, and took upon him the ſovereignty of the Soongarians.

* Du Halde erroneouſly calls him Otſchot Baatur.

This Chutuktu, from his earliest infancy, diſcovered a great propenſity to the military life, and it was his predominant paſſion to his death. His parents had compelled him to take the eccleſiaſtical profeſſion againſt his will. He married his brother's widow, the daughter of the Koſchotian Zazan khan. He ſubdued both his uncle Shukur Taïdſhi and Zazan khan; and having augmented his power (by taking the ſubjects of theſe two princes under his ſway) to ſuch a pitch as ſcarcely to be paralleled by any other of the Oiratian princes, he took the title of khan Taïdſhi. Afterwards, in the year 1679, when he had vanquiſhed and killed Naſarmamat, prince of the Torgots, and taken the Bucharian towns Turfan and Kamyl, he aſſumed the name of Buſchtu khan. But in the laſt of theſe expeditions the Mongolian khan Looſang ſurpriſed his chief camp, carried away much booty, and put his younger brethren to death.

It was in the year 1680 that Buſchtu khan marched againſt him, conquered ſeveral more towns

towns of Bucharia, and continued from year to year to make expeditions againſt the Kalkas Mongols and the Kirguiſes. The Mongols were forced either to ſubmit to the victorious Buſchtu khan, or to ſeek for aſſiſtance from China. Even the united ſtrength of the Mongols and Chineſe together was not able to ſubdue this ever-victorious monarch. But, at length, the chief part of his warriors being wearied out with everlaſting wars, and at the ſame time inſtigated by the prieſts, who found their intereſt not ſo well promoted under this reign as the former, forſook him, and followed his nephew Zagan Areptan. Buſchtu fled into the country of the Burats, and there put an end to his life with his own hand.

According to the Kalmuc annals, polygamy ceaſed with this Buſchtu khan, and has never ſince prevailed among the Oiratian princes.

Buſchtu khan had deſtroyed all the ſons of his brother Sanga, except Zagan Areptan, who, being inſtructed by the prieſts, fled to the

the Balkaſhnoor, where his whole troop at firſt conſiſted only of ſeven men. He then won over by degrees the ſubjects of his uncle, who was on his expedition againſt the Mongols, and became ſo powerful, even during the life-time of his uncle, as to obtain the ſovereignty over the Soongarians, and received the title of Erdeni Sooriktu Baatur khan Taidſhi from the Dalai Lama. In the year 1697 he was acknowledged the undiſputed monarch of the Soongarians. He was beloved by all his ſubjects, becauſe he governed them as a father; and to this affection towards him was chiefly owing the great ſucceſs he had in all his expeditions. His reign laſted to the year 1727, and the Soongarians under him reached the zenith of their power. He was capable of raiſing from 40,000 to 60,000 fighting men. He ſubdued the Burattians, the Little and the Middle Hord of the Kirguiſes, took ſeveral more Bucharian towns, ſubdued almoſt all the Koſchots and the remaining Derbets, and increaſed his force by the army of Torgots that fell into his hands through the imprudence of Sandſhip, a ſon of Ayuka khan.

About

About the year 1712 he carried on ſucceſsful wars againſt the Chineſe, and the Mongols that dwelt under their protection. From 1714 to 1717 he was involved in the troubles of Tibet, and conquered the capital town of the country of Laſſa, the ſeat of the Tibetan pontif Bu-dala, where his ſoldiers made great booty. But this expedition rendered him odious to the prieſts of Lama; and, by their ſecret machinations, Zagan Areptan was aſſaſſinated in the year 1727, his ſon Galdan Zeren being ſuſpected of having a ſhare in the plot.

Zagan Areptan, by his two wives, had five ſons, and as many daughters.

No ſooner was Galdan Zeren in poſſeſſion of the ſovereignty, than he ordered his ſtepmother with all her children to be put to death, under pretence that ſhe was guilty of the death of his father. He proſecuted the war againſt the Chineſe and Mongols with ſucceſs, till it was finiſhed by the mediation of the Dalai Lama. In the year 1745 he inſeſted the Kirguiſes of the Middle and Little Hord,

Hord, and reduced them to ſuch an extremity as obliged them to implore the protection of Ruſſia. Galdan Zeren died in the year 1745, and with him ended the proſperity of the Soongarians.

He repudiated his firſt wife, the daughter of a khan of Tangut, in favour of a common Kalmuc woman, by whom he had two ſons. The eldeſt, Bajan, or Bitzigan Zagan, born in the year 1733, ſucceeded his father Zebek Dorſhi, and was only five years old when his father died.

Bajan Zagan, though a minor, reigned under the name of Adſchan khan. The Kalmucs aſſure us that he was a youth of great hopes; but too fond of diſſolute company, and taking much delight in torturing and killing dogs, and other domeſtic animals; and likewiſe, which was the principal matter againſt him, he ſhewed but little eſteem for the Sanga *. He was greatly diſliked by the prieſts, who perſuaded him to undertake an

* The privy-council of the khans.

expedition againſt his illegitimate brother Lama Dardſha, to whom Galdan Zeren had given a particular diſtrict on the frontiers of the Bucharians and Kirguiſes; in which expedition, falling into the hands of the enemy through the perfidy of his nobles, his eyes were put out, and he was then exiled to a town of Bucharia.

Lama Dardſha was now acknowledged ſovereign by the greateſt part of the Saiſſans, and had the prieſts heartily in his favour. He was confirmed in his dominion by Dalai Lama, under the name of Erdeni Lama Baatur khan Taïdſhi, which ſignifies *Noble father of ſouls, brave prince of ſwans.*

Some princes, vaſſals of the Soongarian khans, refuſed to acknowledge the ſovereignty of a man born of a common ſlave: eſpecially a certain Davadſhi, who, under the name of Tſcheren Donduk, had acquired no inconſiderable renown in the expeditions to Tibet and elſewhere. This perſon ſurpriſed the new khan in his camp, became the head

of

of the Soongarians, and reigned about two years in tolerable peace.

But, not fulfilling the engagements he had entered into with the princes that aſſiſted him, Amurſanan, of the family of Koït, in conjunction with the Chineſe and Mongols, made an attack upon Davadſhi, defeated him, and carried him priſoner to Pekin. The Koſchot, who belonged to the Soongarian hord, made an attempt to gain the ſovereignty for their princes; and thus the troubles in a ſhort time became general.

Amurſanan had hopes of being confirmed by the Chineſe; but, diſappointed in this expectation, he fled to the river Ili, where the chief camp of the Kalmucs had ever been. Here he gathered together all the remains of the Soongarian hord, with whom he infeſted the Chineſe for a conſiderable time. Theſe wars would have been pernicious, and perhaps even fatal to China, if concord could have been once more reſtored among the princes of the Kalmucs: for two Mongolian khans endeavoured likewiſe to raiſe a rebellion

lion in favour of the brave Amurſanan and liberty. The Mongols had already aſſembled about the Chineſe frontier town Kiakta, and cauſed the ſurgutſchei, or overſeer of the merchants, to implore the aſſiſtance of the Ruſſians.

Amurſanan, being defeated in a battle, to avoid the treachery of his own ſubjects, fled to the Kirguiſes, and from them to Siberia, where, according to certain authentic accounts, he died of the ſmall-pox.

Here ended the powerful empire of the Soongars. The thinking people, and better ſort among the Kalmucs, confeſs that nothing was ſo deſtructive and fatal to them as the diviſion of the uluſſes amongſt ſeveral princes, which brought on civil wars and diſſentions, wherein they mutually cut their ſubjects to pieces.

Profeſſor Pallas is perſuaded, that if ever a ſecond Tſchingis ſhould ariſe in Mongalia, who ſhould have genius enough to take

take advantage of circumſtances, and to re-unite ſome powerful tribes, events might be brought about in theſe regions which would ſhake the Chineſe empire. At preſent the Soongarians who remain under China are chiefly diſtributed among the towns of Bucharia; and their princes, as well as thoſe of the Mongols, are in too oppreſſed a ſtate to become dangerous.

Frontier ſtations are now eſtabliſhed in Soongaria, and round about the river Obdo; and a fortreſs is built on the ſpot where formerly the moſt bloody battles frequently happened with the Kalmucs. The chiefs of the Oirats are obliged to reſide there, under the pretext of ſeveral honourable charges and employments. The hord pays no taxes, only the frontier militia is ſupported. The towns of Bucharia to Kaſchkar, and even the north-eaſtern Tibet and the metropolis of Dalai Lama, are included within the limits of China, and all provided with a Mandſhour garriſon and commanders. The Chineſe are very ſenſible what authority the prieſts have over the common people of the Mongols,

and

and it is probable ſome meaſures will be taken with the Dalai-Lama, to induce him to come nearer to China, in order to prevent all occaſion of trouble from their prieſts. In the year 1774 it was even whiſpered among the Kalmucs about the Volga as if, after the death of the late Dalai Lama, his ſoul was to be regenerated in Tibet, and not in Mongalia.

A part of the Soongarians are ſaid to have retreated into the moſt inacceſſible mountains, and to live there independent on China. In the year 1758, a company, conſiſting of Burats and Kalmucs, who had been ſubject to the Soongarians, to the number of eight hundred, fled to Siberia. The Kalmucs were incorporated by the khan of the Torgots into his 'uluſs: the Burats united with the Trougmenians, who were among the hord about the Volga, and inhabit ſtill in their neighbourhood the ſouth-eaſtern deſerts of Aſtrakan. In the year 1759 another body of twenty thouſand men followed the former. A part of them

remained under the princes who were then at their head; and the reſt were diſtributed among the Kalmucs about Orenbourg and Stavropol. The greateſt part of them fled, with the hord of the Torgots, into Soongaria.

DERBE-

DERBETAN PRINCES.

WHEN Dalai Taidſhi came to the throne, the Derbets were a very inconſiderable body, dwelling on the other ſide of the Altaian mountains in the eaſternmoſt region of the country of the Soongarians. In the wars between Karakalla and the Mongols they ſuffered conſiderably; inſomuch that Dalai, having loſt great numbers of his ſubjects, retired to the parts about the Iſhim and the Tobol; whence he made ſeveral incurſions into Siberia, where the Ruſſians had not ſettled, but he always came off with the worſt.

Dalai died in the year 1637. By his two wives he had nine ſons; the eldeſt of whom, it is ſaid, he killed with his own hand. To the others, during his life-time, he diſtributed his ſubjects; giving to the elder ones

ſmaller proportions, and to the youngeſt ſon by his ſecond wife the largeſt of all.

Daitſhing ſucceeded, on the death of his father; and, having already one wife, took for another his ſtep-mother Dara-Eke. He was aſſaſſinated in the year 1644.

After the death of Daitſhing, Dara-Eke went off, with her youngeſt ſon Solom Zeren, to her father, and thereby preſerved his patrimony to him. The brethren and children of Daitſhing were forced, in courſe of time, to acknowledge the ſupremacy of the Soongarians.

The founder of the chief family of the Derbets, who ſtill inhabit the regions about the Volga, was the youngeſt ſon of Dalai, known by the Kalmucs under the name of Solom Zeren Baatur Taidſhi. In the year 1673, this Solom Zeren came with his ſon Menkotemmer, and four or five thouſand families, to the hord of the Torgotan Ayuka Taidſhi, whom Peter the Great afterwards declared khan, and who then lived in the regions about the Volga.

Solom

Solom Zeren lived in ſtrict amity with Ayuka, and both took the oath of fidelity to Ruſſia.

No ſooner was Solom Zeren dead, than Ayuka khan quarrelled with his ſon Tſchak-Dordſhop, in the year 1701. His ſon Menkotemmer remained neuter, and retired to the Don. Concord being again reſtored, he united himſelf once more with him, and gave his daughter Buntar to Tſcheter, the ſon of Menkotemmer.

After her death, Tſcheter Taidſhi, who had ſucceeded to his father, married the other daughter of Ayuka, named Daſhi Tſcheren, whom he repudiated in the year 1717, for the daughter of Tſchak-Dorſhop, who had already borne a ſon to a Koſchotian prince.

Tſcheter had raviſhed her by force. Ayuka invited him therefore into his camp, and under ſeveral pretences detained him there. Mean while Ayuka endeavoured ſecretly to induce the Koſchots to attack the uluſs of

the Derbets, and then to divide it amongſt themſelves. But Tſchak-Dordſhop ſettled the affair. Tſcheter retained his raviſhed wife, and gave the repudiated one to his ſon Laran-Donduk.

Upon the death of Ayuka, in the year 1723, troubles aroſe among the Torgots on account of the ſucceſſion. Whereupon Tſcheter retired with his ſon Laran-Donduk weſtwards, as far as the other ſide of the Don. But his younger ſon Gunga Dordſhi, and a part of the Derbets, remained with his father-in-law Donduk Ombo.

In the year 1725, the troubles among the Torgotan princes ſubſiſting ſtill, ſome princes, who wiſhed to remain neuter, were permitted to retire to the Derbets about the Don.

The number of Kalmucs, weſtward of the Don, was at that time eſtimated at about 14,000, and on the Volga at 30,000. But Tſcheren Donduk and Donduk Ombo forced the uluſſes about the Don to retire again to the Volga, and to take a party.

In

In the year 1731, Donduk Ombo fought a bloody battle againſt his uncle, and then went with his whole party to the Kuban. Lara Donduk collected together the remains of his Derbets, and ſettled with them weſtward of the Don about Tſcherkaſk *, where he had a territory aſſigned him in the line of Tzaritzin.

After the death of the valiant Donduk Ombo, in the year 1741, new troubles ariſing among the Kalmucs of the Volga, it was permitted to Lara Donduk, who ſucceeded his father, to remain in the line of Tzaritzin till he was proclaimed khan, and then he retired back to the Don.

Ruſſia did its utmoſt to unite the Derbets with the Torgots. Lara Donduk went ſo far as to paſs the Volga, but could not be brought to join with the Torgots. And hearing, in the year 1745, that the khan of the Torgots entertained a deſign of retreating

* Called Circaſſia by the Europeans, as has been before obſerved.

under the protection of the Perſians or the Turks, the Derbets who had fled over the Don were ordered to remain there. Theſe, uniting with a conſiderable body of Koſacs, prevented any troubles on the part of the Torgots.

Lara Donduk died in the year 1748. His youngeſt ſon, Galdan Zeren, who was yet a minor, became the head of the Derbets, and reigned conjointly with his mother Abu. This hord kept their ſeat about the Don till the year 1756.

But the Don Koſacs being frequently infeſted by the Derbets, they were commanded to unite once more with the Torgots, and to decamp into the deſerts about the Volga.

The prince of the Derbets being ſtill in his minority, and very weak, the khan of the Torgots had ſerious thoughts of making himſelf maſter of the Derbetan uluſs. That he might increaſe his influence over Galdan Zeren, in the year 1755 Donduk Daſhi gave him his daughter in marriage, and took advantage

vantage of every opportunity to forward his deſign. This princeſs, by whom Galdan Zeren had a ſon named Zebek Ubuſha, had no great love for her huſband, and gave herſelf up to gallantry with the prieſts and Saiſſans. Her ſpouſe of courſe grew jealous: this gave riſe to many diſcontents and troubles among his ſubjects; and the princeſs failed not to give every intelligence to her father of theſe diſtractions, and to work the ruin of Galdan Zeren by all the means in her power.

In the year 1760 it was rumoured in Aſtrakan, that the Kirguiſes were making great preparations to attack the Kalmucs. The Torgotan khan availed himſelf of this circumſtance for raiſing a conſiderable army, under pretence of ſtationing them to obſerve the motions of the Kirguiſes, while he went to winter in the Kumanian deſerts. Galdan Zeren was commanded to collect a thouſand of his Derbets, and with them to join the Torgots.

The Derbets affirm that Donduk Daſhi laid this plan in order to get Galdan Zeren into

into his power, and then to incorporate that hord with his own.

Galdan Zeren got together his thouſand men, and was actually on his march with them down the Volga, in order to join the troops of the khan; but ſome faithful Saiſſans telling him of the conſpiracy againſt him, he fled to Zaritzin. The Torgots purſued him; but in vain. They then ſent two ambaſſadors to endeavour to perſuade him to join; but this was alſo without effect. Donduk Daſhi therefore ordered the prince Zebek Dorſhi to march with the whole army to the uluſs of the Derbets, and to drive them by force along the Sarpa to the hord of the Torgots. The wife of Galdan Zeren fled with her ſon and gallants to one of the Torgotan prieſts, who was likewiſe one of her inamoratoes.

Galdan Zeren was certainly not capable of withſtanding this power. But, to his great good fortune, Donduk Daſhi died in the year 1761, in the Kumanian deſerts.

The Derbets who retained their fidelity to their prince immediately ſeparated from the Torgots, and went to the Don; leaving behind them the princeſs, the wife of Galdan Zeren, with about two hundred tents compoſed of the Saiſſans of her party.

The Torgots now fell into new troubles about the ſucceſſion, and the Derbets thought this a favourable opportunity, which they might turn to their advantage. Muſtering together therefore all he could, both young and old, Galdan Zeren put himſelf at the head of ſix thouſand men. But concord being reſtored among the Torgots by the mediation of the Ruſſian commanders, Ubaſha, a ſon of the former, was proclaimed khan, and Galdan Zeren was prevailed upon to take back his wife.

On his arrival at his uluſs, he ſeized the favourites of the princeſs, deprived them of their poſſeſſions, and tormented them with whips and firebrands of ſea-weed to ſuch a degree that ſome of them died on the ſpot, and

ınd others ſhortly afterwards. The princeſs was again repudiated, and, on her way to the ıord of her brother, was plundered by the common Derbets.

Galdan Zeren was continually embroiled n quarrels with the Torgots, notwithſtanding ıe was forced by Ruſſia to retire again to the Volga. It being afterwards reported that ıe had ſought the protection of the khan of he Krimea, and in concurrence with his own leſire, he obtained permiſſion in the year 1764 to come to Peterſburg, in order to epreſent his complaints to her Imperial Majeſty. But, only a few months after his ırrival, he died in this city, where his body lies buried under a monument of brick.

His ſon Zebek Ubuſha, being yet too young to govern alone, Zendenn, one of his couſins, was appointed his guardian.

In the year 1770, the vice-khan Ubuſha endeavoured, on the retreat of the Torgots, to allure the Derbets over the Volga, thinking it a good opportunity to put in execution

tion the old plan of incorporating their hord with that. But a Saiſſan of the Derbets, advertiſing his prince of the ſcheme, they remained between the Don and the Volga till the hord of the Torgots had decamped.

Two years after this the Derbets gave good reaſon to ſuſpect that they were reſolved to follow the example of the Torgots. They were even aſſembled on the other ſide of the Volga. Their princes were thereupon ordered to be ſeized; but they were ſoon ſet free, on condition that they would not go any more to inhabit on that ſide of the Volga.

The young prince Zebek Ubuſha was ſent to Peterſburg, where he died in the year 1774 without heirs. On this event the eldeſt of the princely family of the Derbets, the prince Zendenn, according to the laws of the Kalmucs, was proclaimed ſucceſſor, and confirmed in his dignity by Ruſſia.

THE TORGOTAN PRINCES.

NO very antient origin can be boaſted of by theſe princes. According to a chronicle of the Kalmucs, the firſt of them was a certain Kaſbang, or Ki-Vang, who ſeparated from Vang, or Uang-khan, and probably is the ſame ſo often mentioned in the hiſtory of Tſchingis.

He had a nephew called Machatſchi Mengo, ſurnamed Karat, the moſt illuſtrious among the heads of the family of the Torgots. His ſurname Karat was borne by his whole progeny. Machatſchi ſignifies *a murderer*; for it is ſaid that he gave his beautiful daughter in marriage ſucceſſively to ſeven princes, whom he privately diſpatched, in order to appropriate their ſubjects to himſelf. This was the foundation of the Torgotan hord; for, till then, he had only about forty families under his command.

One

One of his deſcendants was Koo Oerluck. In his time the family of the Torgotan princes were exceedingly numerous, on account of their polygamy and the numerous iſſue they had by their wives. A certain Zazen Nojon, the ſon of Buura, who was the ſon of Boëgo Oerluk, who was the ſon of Mengo, had thirteen wives, and an incredible number of children. After his death, his ſons divided the uluſs among them. The portion of each was accordingly ſo ſmall, and of conſequence ſo weak, that Koo Oerluk ſubdued them all without much difficulty.

Inſtead of princes, Koo Oerluk made Saiſſans, with which title he granted many privileges. And this was the origin of that claſs of people who are called Jike Erketen *.

The dignity of theſe Saiſſans was conſtituted hereditary; and they divided their aimaks, or juriſdiction, equally among their children.

* *Jike* ſignifies *great*, and *erketen*, *free people*.

Another

Another claſs of Saiſſans aroſe afterwards, who were called Baga Erketen, or *the little free people.*

Koo Oerluk, head of the principal family of the Torgotan princes, at firſt dwelt where his forefathers had done, about the Kokonoor; but in proceſs of time moved gradually to the weſt, in order to avoid the bloody and everlaſting wars with the Mongols.

Here the power of the Soongars, in the ſequel, became ſtill more formidable to him. He therefore withdrew, in the beginning of the ſeventeenth century, to the countries about the Jemba and Jaik; that is to ſay, to the frontiers of Ruſſia.

In the year 1616 he took the oath of fidelity to Ruſſia; but his whole behaviour, to his death, always furniſhed new inſtances of his perfidy; inſomuch, that at length, by his infeſting the allies of Ruſſia, and by his inroads and depredations in that country itſelf, the court of Ruſſia was obliged to diſpatch

troops againſt him, who ſurpriſed him, and put him to death, together with ſeveral of his ſons and nephews.

They ſay that Koo Oerluk had fifty thouſand tents of ſubjects. He was prudent enough to grant, during his life-time, only ſmall portions to his ſons. After his death, his hord was divided among his three ſons, Daitſching, Jeldeng, and Looſang.

At firſt Daitſching made ſome attempts to revenge the death of his father; but ſoon laid that deſign aſide, thinking his tranquil and undiſturbed ſeats in the deſerts of the Volga too great an advantage to riſk the loſing. Bogdo Lama offered him the patent of khan; but he rejected it.

Jeldeng and Looſang came over the Jaik, and wandered likewiſe about the deſerts of the Volga. They ſubdued ſome tribes of the Nogayan Tartars, and a part of the Trougmenians. Daitſching followed them, and alſo vexed the inhabitants of the mountains and the Baſchkirians. In the year 1650 the

brothers quarrelled; and Looſang repaſſed the Jaik, in order to retire again towards Siberia; but he was purſued and overtaken. The conſequence of this was that the greateſt part of his ſubjects were taken from him, and he himſelf eſcaped, as it ſhould ſeem, to the parts about the Tobol.

Jeldeng probably died not long after this. In the year 1656 Daitſching Taidſhi, and his ſon Puntzuk or Bantſchuk, in a formal and ſolemn manner, acknowledged the ſovereignty of the tzar Alexei Michaelovitch. In the year 1662, Daitſching again took the oath of fidelity to Ruſſia, which was repeated by the Torgotan princes in the year 1672.

Mergen, the ſon of Jeldeng, quarrelled with his brethren. Puntzuk took advantage of the convulſions occaſioned thereby, ſeized his couſin Mergen, killed him, and ſubdued his ſubjects. Another of his couſins he forced to fly to the Tartars of the Krimea.

Thus Puntzuk became ſovereign of the greateſt part of the Torgotan hord, about the year 1670.

But

But not long after Ablai Taidſhi, the Koſchot, took him by ſurpriſe, and made him priſoner. He died in this captivity, and left the hord of the Torgots to his ſon Ayuka Taidſhi.

Namoſeran, a ſon of Daitſching, obtained the ſecond-beſt patrimony. But not being ſo fortunate as to increaſe his patrimony to ſuch a degree as Puntzuk, his poſterity were always looked upon only as princes of the ſecond rank among the Torgots. They remained with theſe Torgots till they fled into Soongaria, when they went alſo.

It had grown into a cuſtom, ever ſince the firſt oath of fidelity Daitſching took, to give the head of the Torgots ſmall preſents, conſiſting of money, different kinds of wares, and victuals, which went under the name of a ſalary. In conſideration of this, they were employed ſometimes againſt the Nogayans, the Krimeans, or the Tartars that inhabit the mountains.

Ayuka came and declared that he was khan of the Torgots; and that he wiſhed to live, as his father and grand-father had done, in friendſhip and alliance with Ruſſia. He mentioned at the ſame time the ſervices he had done to that empire, by harraſſing the Tartars, and other people; notwithſtanding which, that he had not received any ſalary for three years: ſaid, he would be content with one year's ſalary; which, according to the treaty with Daitſching, was fixed at 380 rubles *: and promiſed, on the receipt of it, to repair to Aſtrakan in the year 1673, in order to take anew the oath of fidelity. This being agreed to, not far from the town a tent was raiſed, ſurrounded with chevaux de frieze and troops. But Ayuka would not enter the tent till the guard was reduced to a ſmaller number. This done, he took the oath; in which he was followed by all the princes and ſaiſſans he had brought with him, as well for their own perſons and ſubjects as for the princes they had ſubdued.

* About eighty pounds ſterling, according to the value of the ruble at that time.

The

The ceremony was performed according to the antient rites of the Kalmucs, by laying a ſword on the head, by touching a certain idol, a roſary, and a holy book.

The matter of the oath was as follows:

"To ſerve the tzar and great duke Alexei "Michailovitch, and his ſons the princes "Ivan and Peter Alexeivitch *, as faithful "vaſſals, againſt all their enemies, and par- "ticularly the Tartars and the Turks.—To "do no damage to their towns and ſubjects, "and not to trouble or moleſt the Tartars "living about Aſtrakan.—Never to forſake "the troops of the tzar in battle.—To en- "tertain no treaty or negociation with the "Turkiſh ſultan, the ſchah of the Kiſil- "baches, the khan of Krimea, the bey of "Azof, of Temruk, Taban, and other ene- "mies of the Ruſſian empire.—To reſtrain "the uluſſes of the Tartars from robberies "and plunder.—To receive no deſerters from "Aſtrakan.—Not to reclaim any chriſtian

* Afterwards Peter the Great.

" ſlave that ſhould make his eſcape from
" them; but to accept a ſum of money in
" his ſtead.—To deliver up at the neareſt
" town all Ruſſians that ſhould run away
" from any foreign ſlavery.—To aſſiſt and
" forward all meſſengers and couriers travel-
" ling on the affairs of the tzar.—To con-
" tinue ſending their horſes to the uſual
" markets and fairs, and even to Moſcow,
" through Tambof, Kaſimof, and Volodi-
" mirſk.—To accept the ſalary and preſents
" ſent them by the tzar, without murmur or
" reply.—To make one expedition yearly,
" at leaſt, to the Kumykian and Krimean
" Tartars.—And to put into the hands of the
" Ruſſians Ablai the Koſchot, and Dugar
" the uncle of Ayuka."

On the other ſide, it was promiſed them, that all Mohammedan and Heathen ſlaves, who ſhould deſert from them, ſhould be delivered up. To prohibit the Koſacs of the Jaik and the Kirguiſes from committing hoſtilities upon them. This ended, the princes were paid the ſalary for one year.

The

The principal prieſts ſigned the oath for Ayuka; and the whole ſolemnity was finiſhed by treating the noble Kalmucs with a dinner.

Notwithſtanding this treaty, the Kalmucs continued frequently to commit depredations about the Volga, the Don, and the Ukraine. It was therefore ordered, by an edict of the tzar, that the Kalmucs ſhould be cited again to Aſtrakan. Ayuka accordingly arrived before that city in the year 1677, with the Derbetan prince Solom Zeren, and many of his relations. Ayuka had the oath adminiſtered to him afreſh. Solom Zeren was ſecretly diſpatched into Aſtracan, to receive the preſents for Ayuka khan, that he might take them to himſelf, and not ſhare them with the other princes. It was probably thought a great act of bravery to venture thus into a Ruſſian town; for Solom Zeren acquired thereupon the ſurname of Baatur, i. e. *The Brave*.

But the animoſities between the Koſacs, the Baſchkirs, and Kalmucs, ſtill ſubſiſted,

and even increaſed in the following years. In 1687, Ayuka khan ſet on foot a negociation with the khan of the Krimea; and ſent ambaſſadors even to Conſtantinople, who returned with others from the Krimean khan, charged with preſents.

A courier was ſent off immediately from Aſtrakan to Ayuka Taidſhi, with a letter reproaching him for his inconſtancy. Ayuka returned this anſwer; That he found it impoſſible for him to remain under the protection of Ruſſia, on account of the continual troubles incited by the Koſacs and Baſchkirs; but that he had not concluded any alliance with the khan of the Krimea, or the paſha of Azof, who ſought to purchaſe his friendſhip by preſents: but that he was reſolved to wait to ſee whether or not the Ruſſians would deliver him from the hoſtilities he was for ever expoſed to. He added, that the Tartars had informed him that they would make peace with Ruſſia, if he continued to infeſt them, on ſuch terms as ſhould oblige the Ruſſians to drive the Kalmucs from their territory.

In

In the year 1687, the princes of the Kalmucs were again invited to Aſtrakan. Ayuka could not at firſt be brought to aſſent to the invitation. At length, however, he arrived: yet he would not enter the tent till they had opened it on all ſides, and permitted him to ſet a guard of his Kalmucs over-againſt the guard of the Ruſſians. The manner of conducting the ceremony was the ſame as the former; and the oath ran upon the ſame points. Ayuka promiſed moreover always to receive the orders of the tzar ſtanding, and with his head uncovered; as alſo to ſurrender the Ruſſians he had kidnapped away on his incurſions. The tzar had deſtined him a preſent of 1480 rubles; but the chancery ſubtracted 400 from it.

Perhaps Ayuka was deſirous of making the frequent repetition of his oath neceſſary, that he might the oftener receive new preſents; for he reſtrained his Kalmucs no more than before from making incurſions into Ruſſia. An ambaſſador was therefore ſent again from Aſtrakan to Ayuka, demanding plenary ſatisfaction

faction for the infraction of the treaty, and three of his relations as hoſtages.

They menaced him with an army if he refuſed to comply with theſe demands; but Ayuka would not liſten to them. He went on making inroads upon the diſtrict of Ufa, and the province of Kaſan, carrying off all he found on his way, and ravaging and burning the villages as he went. He made a large number of Ruſſians, Tſchuvaſches, and Baſchkirians priſoners, and many of the latter united with his hord.

Soon after this, Ayuka ſent ambaſſadors to Aſtrakan. He imputed his late conduct to the threats of the Ruſſians; declared that he wiſhed to live under the protection of Ruſſia, and to ſerve them in their wars againſt their enemies; but, if they were determined to wage war againſt him, he was reſolved to withdraw over the Jemba.

The following anſwer was ſent him: That, if he wiſhed to live in the dominions of the tzar, he muſt bind himſelf to pay an annual tribute

tribute of 500 horſes, and to give hoſtages for fulfilling the obligation.

Ayuka was then with his army on the weſtern ſide of the Volga, whence he made frequent excurſions into the diſtrict of Ufa, to revenge the injuries he received from the Koſacs and Baſchkirs.

The tzar afterwards promiſed Ayuka to forgive him all former tranſactions, on condition that he only delivered up his Ruſſian priſoners, and ſent the hoſtages.

Ayuka often gave very bold and clear anſwers to the Ruſſian ambaſſadors. Such as, "That he never had the leaſt notion that he "was in ſubjection to the tzar.—His wiſh, "indeed, was to have him for an ally.—The "deſert was of immenſe extent, and open to "him in all directions.—That both the Turks "and Tartars had courted him with magni-"ficent promiſes; but he declined them all, "in order to be uſeful to the tzar."

At

At length, however, he arrived yet once again at Aſtrakan in the year 1683, renewed the oath, and received freſh preſents.

From the year 1700 he always bears, in the Ruſſian tranſactions, the title of [redacted]han (and not taïdſhi), which probably the emperor conferred upon him; and he ſeems ſo well pleaſed and ſo highly flattered by the appellation, that in return for it he never afterwards paſſed the Jaik with his hord.

Ayuka, by his three wives, had eight ſons and five daughters. The fate of them all was very remarkable.

He had frequent quarrels with his ſons; the firſt riſe of which was occaſioned, as is ſaid, by the old khan's deſiring certain favours of his daughters-in-law.

His eldeſt ſon Tſchak-Durdſhop, therefore, rebelled againſt his father; and, being much beloved by the people, who all followed him, he forced Ayuka to retire to the little town of the Koſacs of the Jaik.

Gund-

Gundſhep, the fourth ſon of Ayuka, ſent a murderer to the hut of Tſchak-Durdſhop, who fired upon him in the night, and wounded him with two balls, but without killing him. The aſſaſſin was ſeized, and Gundſhep fled with his hord to Saratof.

The old khan and his ſon were reconciled by the mediation of prince Golitzin. But, juſt as Tſchak-Durdſhop was about to bring back the hord over the Jaik into the deſerts about the Volga, Sandſhip, the third ſon of Ayuka, marched with fifteen thouſand tents to Soongaria; fooliſhly imagining that he could put himſelf in poſſeſſion of the hord of the Soongars. But the Soongarian ſovereign, Zagan Areptan, ſeized Sandſhip by a ſtratagem, and detained all the people he brought with him.

He afterwards ſent back this Sandſhip, attended by only ſeven men, to his father.—Three of the ſons of Ayuka died about this time, and Sandſhip alſo without heirs.

In the year 1711, the governor of Kaſan, count Apraxin, had a remarkable conference with

with Ayuka khan. By the tranſactions on this occaſion, it appears that Ayuka received a thouſand rubles, and two thouſand ſacks of meal, with a certain quantity of powder and ball. He promiſed to ſerve the emperor faithfully to his death.

In the year 1713, Ayuka declared his ſon ſucceſſor; gave him up his ſeal which he had received from the Dalai Lama, himſelf uſing thenceforward another.

Tſchak-Durdſhop died before his father, having ordered Darſung, one of his many ſons, to ſucceed him, and to whom he ſurrendered his ſeal as khan.

The emperor, Peter the Great, going to Perſia in the year 1722, gave a moſt gracious audience to Ayuka in Saratof; but reſolved to chuſe Dordſhi, one of his couſins, as khan; whom he ordered to pay him his viſit at Aſtrakan, and to be ready to ſend his ſons thither as hoſtages whenever he ſhould be required.

But the deſigns of Ayuka khan were very different from theſe. He intended to bring the

the ſucceſſion on his ſon Tſcheren Donduk, and therefore attempted to ſeize Darſang, who, not only by the laws of ſucceſſion among the Kalmucs, but likewiſe by the expreſs command of his father, was to be his legitimate ſucceſſor. Accordingly Ayuka ſent an army to chaſtiſe him for his pretended diſobedience. Darſang made his eſcape. The Kalmucs fell into diſtractions, when Ayuka died, in the year 1724, at the age of 83 years.

There were now three competitors for the dignity of khan. Dorſhi Taidſhi was declared khan by the Ruſſian governor of Aſtrakan; but he refuſed this honour, under pretext that his uluſs was too feeble to contend with the other princes. His true reaſon, however, was becauſe he would not give his ſons for hoſtages.

In order to avoid farther troubles, the governor named Tſcheren Donduk for vice-khan, notwithſtanding he was a weak prince, of no capacity, yet he was afterwards confirmed by the emperor.

Darſang dying, his brother Bachadai Dardſhi refuſed to acknowledge this vice-khan, as did

did Donduk Ombo likewiſe. Bachadai Dardſhi had embraced the Chriſtian religion, and at his baptiſm received the name of Peter Tatſchin, as an artifice to enable him to ſucceed to his grandfather.

The vice-khan was much addicted to drinking, and was in general a prince of the worſt qualities. He was, however, nevertheleſs conſtituted and declared real khan of the Torgots.

Donduk Ombo gathered a great party together by preſents, of which he was very profuſe. He even bribed a ſmith of a Ruſſian village to accompany him, and caſt for him little cannons, which might be tranſported on camels; and by the aſſiſtance of ſome Koſacs at Saratof he had obtained one braſs cannon, and one of iron. It was therefore forbidden to furniſh the Kalmucs with any warlike ſtores, eſpecially fire-arms, under ſevere penalties.

Donduk Ombo, having united under his command almoſt all the uluſs of the Kalmucs, in the year 1726 defeated the khan, and obliged

obliged him to ſeek refuge in Zaritzin. He, together with Peter Taiſchin, carried off the greateſt part of the uluſs of the khan, and marched in all poſſible haſte to Kuban, dreading the approach of a Ruſſian army in conjunction with the Turks.

A promiſe was now given to Donduk Ombo of forgiveneſs of all his paſt acts of hoſtility, if he would but return with his people; but, inſtead of hearkening to it, he continued his ravages and depredations about the Don and the Volga, carried captive many ſubjects of Ruſſia, and all the families of Kalmucs he could ſeize upon. The greateſt part of the Volga hord was already with Donduk Ombo in Kuban.

Tſcheren Donduk now implored the aſſiſtance of Dalai Lama. To this end he ſent an embaſſy privately to him, to procure a confirmation from him of his title, as plenary khan, thereby thinking to acquire new authority.

The Dalai Lama conſented to his requeſt, and confirmed him; ſending him ſeveral pre-

ſents and conſecrated clothes. But his confirmation and his bleſſings were of no ſervice to Tſcheren Donduk. Donduk Ombo had been already perſuaded, in the year 1734, to put himſelf in ſubjection to Ruſſia again, upon theſe conditions: that he ſhould return his people, with all he had taken away from other ſovereigns, and be conſtituted khan of the whole hord about the Volga.

Donduk Ombo therefore returned, in the year 1735, from Kuban into the deſerts of the Volga, and was confirmed in the khanſhip, while the feeble Tſcheren Donduk was ſent to Peterſburg.

The ſtricteſt diſcipline was obſerved by Donduk Ombo throughout his hord; and he was of ſuch ſervice againſt the Tartars of Kuban and Krimea, that he juſtly deſerved the name of the braveſt of all the khans of the Kalmucs about the Volga.

His couſin, Peter Taidſhin, was made head of all the baptized Kalmucs who remained ſtill about the Volga. But, ſoon after, at the requeſt of his wife, Tſcheren Jandſhi, who

was

was afterwards chriſtened by the name of Anna, they removed to Stavropol.

In the year 1736, Donduk Ombo made his greateſt expedition againſt his former neighbours the Kubanians; and his ſalary was thereupon augmented to three thouſand rubles, and two thouſand ſacks of flour.

Galdan Norbo, the eldeſt ſon of Donduk Ombo, rebelled againſt his father in the year 1738, and made a great party. The reaſon, they ſay, was this: Donduk Ombo repudiated his firſt wife, and obliged her to become a nun; and at the ſame time ſent an embaſſy to Dalai Lama, requeſting the ſucceſſion to be regulated in favour of his ſecond ſon Randul, who was born of a Kabardinian woman.

Before they knew the true reaſon of this rebellion, his ſon was ſeized by the Ruſſians, brought to Kaſan, in order to be impriſoned, and died there in the year 1740.

Donduk Ombo incorporated about ſix thouſand families of the Trougmenians of the Red Camel into his hord.

The tribute had been hitherto collected by ambaſſadors from the Kalmucs.

He increaſed his hord likewiſe in his fortunate expedition againſt the Kubanians with about eight thouſand families of the Kanduran Mankattes, or Tartars of the Mountains, whom he ordered to take up their abode in the Kumanian deſert, and laid a yearly tribute upon them: but, immediately after his death, they almoſt all of them fled back again to the mountains.

Donduk Ombo died in the year 1741, and transferred the ſovereignty to his ſon Randul, who was only ten years old, and to his mother Dſhan; and acquainted the Ruſſian governor with his legacy, and that it was already confirmed by Dalai Lama. The princeſs Dſhan endeavoured to remove all obſtacles that might impede their joint acceſſion to the ſovereignty: ſhe therefore cauſed a ſon of Ayuka to be murdered, with ſome of his couſins who had a better right to the ſucceſſion.

It ſeemed likely, as the princeſs had formerly been a Mohammedan, and was ſtill ſur-

ſurrounded by Tartars, that ſhe might maintain an intercourſe with the inhabitants of the mountains, and incite the Kalmucs to rebel.

The court of Ruſſia therefore ſent the privy counſellor Tatiſchef to the hord; and, notwithſtanding the princeſs made what oppoſition ſhe could, he proclaimed the fourth ſon of Tſchak Durdſhop, Donduk Daſhi, vice-khan, with an annual ſalary of one thouſand rubles, and one thouſand ſacks of flour. This prince had not only the next right to ſucceed (the elder princes being all ſlain), but he remained always dutiful to Ruſſia during the rebellion of Donduk Ombo.

Tatiſchef at the ſame time endeavoured to ſeize the perſon of the princeſs Dſhan, with her children. But, as ſhe conducted herſelf very circumſpectly, ſhe was permitted to remain in the hereditary uluſs of the late khan, and moreover had a yearly penſion aſſigned her of 500 rubles and 1000 ſacks of flour. Her behaviour was, however, obſerved with all poſſible attention.

Nevertheleſs, in the year 1742, wintering with her hord between the Volga and the Don, ſhe found an opportunity of making off with her children, and about ſeven hundred families (who fell afterwards in ſubjection to the Tartars), to Kabarda. The reſt of her ſubjects ſhe was under the neceſſity of leaving behind, becauſe the Ruſſian commanders, having ſoon got the news of it, took their meaſures accordingly. She ſent ambaſſadors twice to the Perſian ſchah Nadyr, to ſubmit herſelf to him, and to pray for aſſiſtance in maintaining her ſovereignty. The ſchah gave her ſome hopes; received the homage of her ſon Randul; but did nothing effectually to aſſiſt her. She repaired therefore to Aſtrakan, after having obtained a pardon for her flight. There ſhe begun again to incite the Kalmucs to the flight: but the princeſs and her ſon were both ſeized, and conducted to Moſco; whither the other children, after many troubles and vexations, were at length obliged to follow them.

The new khan, Donduk Daſhi, came to Moſco in the year 1742, ſoon after the coronation

nation of the empreſs Elizabeth, to return thanks for the favours ſhewn him, and to pay his homage. Among other preſents, he received the portrait of her majeſty richly ſet with diamonds.

The princeſs Dſhan, ſoon after her arrival at Moſco, made it her requeſt to be baptized, with ſome of her children; looking upon this as the moſt probable means of recovering her liberty, and being permitted to return to her uluſs.

Accordingly ſhe and her family were baptized that very year, and were thereupon raiſed to the rank of princes, the empreſs herſelf anſwering for them all at the font. The princeſs was named Viera*, and her daughters Liubof and Nadeſhda. The ſons received the appellatives of Peter, Alexei, Jonas, and Philip. The empreſs gave her a thouſand rubles, and to each child the like ſum, adding moreover 1700 rubles for cloaths. A good houſe was likewiſe given her at Moſco, and her ſons were placed in

* Which ſignifies *Faith*, as Liubof and Nadeſhda do *Charity* and *Hope*.

the corps of land-cadets, with a ſufficient annual penſion to each. In the year 1761, the penſion of the princeſs was fixed at 2000 rubles, and that of her two ſons, Alexei and Jonas, who were made brigadiers, at 1000 each. In the ſame year the right of ſucceſſion was granted her, after the death of Donduk Daſhi, to govern conjointly with one of her ſons the uluſs that belonged to her family, and her reſidence fixed in the fortreſs of Jenatava, where a houſe was built for her. One of the daughters died at Moſco; the other married, in the year 1750, the prince Derbetef from among the Kalmucs of Stafropol, and, as a Kalmuc, was an extraordinary beauty.

In the year 1757, Donduk Daſhi requeſted the empreſs to nominate her ſon Ubuſha for his ſucceſſor. It had been a thing long wiſhed for, by the court of Ruſſia, that the khan would ſeek his confirmation there, and not from the Dalai Lama. His requeſt was therefore immediately granted: he was proclaimed khan of the Kalmucs of the Volga, and his ſon vice-khan and ſucceſſor, with an

annual ſalary of five hundred rubles. The ſolemn inſtallation of the prince followed in the year 1758, with great ceremony.

Donduk Daſhi died in the year 1761, and Ubuſha at the age of ſeventeen applied for his confirmation as khan. One of his couſins, Zebek Dorſhi, a nephew of Donduk Ombo, immediately upon the death of the khan, fled with his brethren and Kalmucs down the Don to Tſcherkaſk. He complained to the court, "That the Saiſſans had endeavoured "to kill him, in order to annihilate his pre- "tenſions. He had deſired the intire poſ- "ſeſſion of the uluſs Baga Zoochar, and even "half of the people of Tſcheren Donduk; "but he heard from the Kabbardinians of "Kiſlar, that Zebek Dorſhi had the deſign to "fly to Kuban with all the people he could "gather, rather than be in ſubjection to a "khan much younger than himſelf." This Zebek was afterwards one of the authors of the flight of the hord of the Torgots; and it is ſaid that, during the march, he made himſelf head of the hord.

Ruſſia,

Ruſſia, thinking to take advantage of the youth of the khan for leſſening his power, and bringing the khans into a ſtate of greater dependency, altered the conſtitution of the ſarga, or council of the khans, by adding ſeveral members to the eight which had hitherto compoſed it. Theſe were always ſaiſſans of the khan; but now every prince, vaſſal of the khan, was to have a ſaiſſan of his uluſs likewiſe in the ſarga. The ſaiſſans were to be choſen by the princes, but they were not allowed to change them; neither could they be accuſed but at the college of foreign affairs. Every ſaiſſan enjoyed a penſion of a hundred rubles *per ann.* and they were ordered to refer all matters on which they could not agree to the forementioned college. The new khan thus loſt his abſolute power, and became little more than the preſident of the college.

This inſtitution laſted among the Kalmucs till the year 1770, and the Kalmucs were ſtill of ſome ſervice in the laſt war againſt the Turks. Even the vice-khan himſelf made an expedition in the year 1769 againſt the Kuba-

Kubanians, and was ſo ſucceſsful as to defeat a great army of the enemy near the river Kulan. This was the laſt ſervice they did to Ruſſia.

The flight of the Kalmucs happened in the year 1770.

The inſtigators of it were the ſame that had cauſed all the former troubles among the Kalmucs. The princes and ſaiſſans led a luxurious life, and were always inclined to changes and revolutions. One of them was ever endeavouring to rule the reſt, and whoever prevailed was ſure of the obedience of the common people. The prieſts, who have got an abſolute power by means of their ſuperſtitions, took advantage of the ſimplicity of the grandees, and their fondneſs for novelty. The moſt active princes likewiſe conſented to this flight, and perſuaded the young khan into it likewiſe. Of the common people ſome concurred voluntarily, and others were forced along. A ſtratagem the prieſts made uſe of on this occaſion, and which proved very ſucceſsful, was the perſuading the people that Ruſſia meant to compel them by force

to

to embrace the Chriſtian religion, to work at agriculture, and to furniſh recruits: three things ſo diſagreeable to this nomadic people, that, under the dread of them, they might be rendered capable of any attempt, however deſperate.

It is beyond a doubt that the chiefs of the whole undertaking were, the principal Lama of the hord of the Kalmucs of the Volga, Looſang Dſaltzan Arantſchimba, together with a ſon of prince Bambar, the Choïtan prince Shereng, and the Torgotian Zebek Dorſhi and Bambar. The Lama was a moſt cunning impoſtor, and had many years ago aſſumed the title of a Chubylgan, or *regenerated man.*

Among the Soongarian fugitives who came in the year 1758 to the Volga was a certain Lama named Delek Dſhamzo, a good-natured and quiet man. He was likewiſe thought to be a Chubylgan. This man, being held in greater reverence than the other, was perſecuted by that artful prieſt, who had him accuſed of deviliſh arts; and, by the aſſiſtance of the ſuperſtitious Donduk Daſhi, proſecuted the affair ſo far as to ſend the poor man in the year 1767 to Peterſburg.

The

The ſon of the khan, in conjunction with Arantſchimba Looſang, brought an accuſation againſt him of deſtroying their idols; that he held them not to be true gods; that he had performed ſeveral ſorceries; that he was a principal actor in the troubles of Soongaria; and that, even during his ſtay about the Volga, he had done many miracles: that in the year 1760 he had entirely perverted the courſe of the ſeaſons, had cauſed an exceſſive drought, had produced thunder and rainbows; that he had exhibited fiery apparitions in the heavens, with many other aſtoniſhing and terrible things. The laſt point was, that he was guilty of the ſudden death of Donduk Daſhi.

By ſuch proceedings Arantſchimba Looſang eſtabliſhed his authority, and made uſe of it in ſowing diſcontents among the Kalmucs, and then perſuading them to take their flight.

Zebek, Dorſhi, and Scheereng, being offended as they thought by the Ruſſian commanders, took this advantage of improving their ſituation, and joined in the project.

The

The vice-khan Ubuſha was diſſatisfied at being made to wait ſo long for the confirmation of his authority, and at finding his power diminiſhed. All the princes held the influence the Ruſſians had in the government in abhorrence, becauſe the frequent appeals of their ſubjects rendered them diſobedient. The diſcontents of the common people aroſe from the miſerable condition of their flocks; for, having been commanded to inhabit the deſert about the Volga, on account of the war with the Turks, they found it not ſufficient for the neceſſary paſturage. All theſe circumſtances together, with ſeveral others, occaſioned them to take the reſolution of withdrawing themſelves.

The intention of this emigration of the Kalmucs had already been ſuſpected and whiſpered above a twelve-month ago. In the Autumn of 1770 it was talked of publicly in all the towns of the Volga. The Saiſſans of the Derbets had informed all their acquaintances of it, as well as their whole uluſs, which had even retired towards the Don, though contrary to the orders of the khan

to paſs the Volga: yet, notwithſtanding all theſe circumſtances and rumours, the Ruſſian commander, who had the inſpection of the hord, could not be perſuaded to believe it. He was even ſo negligent as to give the Kalmucs two pieces of cannon, with a full charge, and the gunners belonging to them.

The flight was undertaken at the end of the year, having before made all the neceſſary preparations. The greateſt part of the hord was already encamped in the ſandy deſert of Naryn, and towards the Yaïk. The Volga that year was not frozen till the firſt day of January: this retarded the expedition, becauſe they would take with them the uluſs encamped on the weſtern ſide of the Volga. In their way the Kalmucs plundered all the fiſheries on the other ſide of the Volga and the Caſpian Sea, and dragged with them all the people they could.

Their march was conducted with the greateſt ſpeed, as the flocks are in Autumn ſtrong and vigorous: nay, they ſet off in ſuch a hurry that many left their furniture behind them, ſuch as kettles, &c. and even Ruſſian copper-

copper-money was found ſtrewn about the deſert, and has been occaſionally picked up within theſe few years. It was impoſſible therefore to collect troops in ſo ſhort a ſpace of time; even the Koſacs of the Yaïk could not raiſe them ſpeedily enough. Theſe, however, were ſoon able to purſue the flying Kalmucs with a thouſand horſe, and overtook a ſmall body of the hord of the khan of the Inderſkian mountains, whom they almoſt totally maſſacred, on their refuſing to ſurrender. Other bodies, conſiſting of ſome thouſands, who were come up to the Yaïk, or had juſt croſſed it, were forced to return.

The hord continued their march, under the convoy of armed bodies, to the Yemba: and then through the deſert of the Kirguiſes to the Balkaſchnoor, where they arrived in the Summer of 1771, having loſt numbers of men and much cattle by the attacks of the Kirguiſes. Here a corps of Chineſe, ſtationed on the ſpot, received their oaths of fidelity. The vice-khan Ubuſha and Scheereng immediately put themſelves under the protection of China, according to the accounts we have received from Peking and Kiachta, and were con-

conducted to Peking, to pay their homage there. Bambar and Zebek-Dorſhi, who had become the chief of a part of the khan's uluſs, did their homage by repreſentation at Peking the year following. It is ſaid that the uluſſes of theſe princes are diſtributed into diverſe regions, juſt like the Mongols; that the common people are made to cultivate the ſoil, and that the princes enjoy a certain ſtipend. By theſe meaſures they are effectually prevented from ever becoming dangerous. It is likewiſe ſaid, that a part of them dwell about the Altaian mountains, and that there are other uluſſes in the deſert Gobi. The Koſchotian prince Æurenpæl has entered the church, and lives at Peking. Scheereng is ſaid to have been killed by the Burats.

The Chineſe fix the number of theſe Kalmucs at 130,000 families; but this is exceedingly greater than the real number can be. According to a ſpecification given by Ubuſki khan, in the year 1767, his whole uluſs conſiſted of no more than 41,843 families.

It is true, the Kalmucs always make the number of their ſubjects leſs than it really

is (becauſe they are obliged to furniſh troops in proportion), and the numerous clergy are not comprehended in the calculation. We may then take a third part more. The hord of the Volga likewiſe was commonly reckoned at 70,000 families. Of this hord 12,342 families remained, which muſt be eſtimated therefore at ſome thouſands more. The whole hord that fled away could not then conſiſt of more than 55,000 or 60,000 families, and a great part of them were taken priſoners by the Kirguiſes on their march.

The remainder of the hord about the Volga were diſtributed among the princes who did not join in the emigration.

The Saiſſans, who were brought back, were puniſhed with corporal puniſhment and impriſonment. Their ſubjects, and all the other Torgots that returned, were incorporated among the ſubjects of thoſe princes who remained about the Volga, to indemnify them for the loſs they had ſuſtained by the ſubjects whom the Torgots had carried off.

The remaining Kondurofſkian Tartars, who, on the retreat of the hord, had betaken themſelves

themſelves to the iſlands of the Volga, under the fortreſs of Kraſnoyarſk, and the Trougmenians of the Yaïk, who ſeparated from the Kalmucs and returned, wander now as free ſubjects of Ruſſia; the former in their priſtine regions about the Achtuba, and the latter about the mouth of the Kuba, in the deſert.

Beyond the Chriſtian Kalmucs is the diſtrict of Stafropol, who may be about 12,000 men; and there are 2000 more of them among the Don Koſacs.

The Kalmucs of Tſcherkaſk, as they are called, who dwell on the lower part of the Don, and have the ſame form of government as the Koſacs, took their riſe in the time of Ayuka, and have ſince increaſed by volunteers who ſeparated from their reſpective ſovereigns, or were forced by misfortunes to enter the ſervice as Koſacs.

There are likewiſe ſome of them among the Koſacs that live about the Yaïk.

THIS flight of our horde furniſhes us with a juſt idea of the migrations of nations. Nomadic nations have always been inclined to it. Accuſtomed to wander from one place to another, and having properly no native country, they leave thoſe places they have inhabited a while without great regret, if they find only a better. Almoſt all hiſtorians have confined the nations that poured in upon the empire of Conſtantinople and Europe in general to the countries between the Volga, Mount Caucaſus, the Black Sea, and the Danube. But they appear to be in the wrong, as nothing ſeems leſs probable than that theſe nations ſhould not have inhabited the excellent deſerts in the Middle Aſia, and which even ſeem to have loſt their inhabitants by theſe great emigrations. It was eaſy for theſe people to wander with their whole hords, and families and flocks, from the eaſternmoſt deſerts of Aſia to Europe, and to paſs through countries inhabited by other nations, and

even

even by their enemies. Thus the Kalmucs wandered to the eaſt, notwithſtanding all the attacks of the little and middle hord of the Kirguiſes, their enemies, through the whole tract of land inhabited by that people.

They ſay they wandered in three bodies, which marched always in ſight of one another, and were convoyed by warriors on each ſide. Some of theſe likewiſe made way before them, and others followed behind, partly to cover the hord, and partly to drive on the fatigued and lingering people. This manner of migrating is the moſt natural, and is probably the true copy of thoſe made by the nations of former times.

TZARITZIN, and its Confines, deſcribed.

NEXT to Aſtrachan, Tzaritzin was the earlieſt inhabited and fortified of all the places on the Lower Volga. It is ſituated immediately above the mouth of the rivulet Tzaritza, on the right hand bank of the great arm of the river, which, by dividing itſelf a little higher up, forms the iſle of Deneſhnoi. The left arm, which is narrow near its ſource, is known under the name of Achtuba.

The town of Tzaritzin belongs to the government of Aſtrachan, at the diſtance of 370 verſts from that capital, and is in 48 degrees 20 minutes of north latitude. As there is no circle dependent on Tzaritzin, it has only a commandant's chancery.

The

The Volga divides itſelf again to the right, near the fortreſs, and forms another iſland, which bears the name of Sarpinſkoi Oſtrof, becauſe it extends beyond the mouth of the Sarpa, which falls into the river above 15 verſts lower down. This iſland comprehends not only many woods and fine meadows, but has likewiſe ſeveral habitations upon it. The fortreſs conſiſts of one rampart, very high, and flanked with baſtions; the whole in a ſtyle ſomething ancient, and has no outworks. It touches the Volga on one ſide, whoſe bank here forms a rapid ſcarp, which is faced with paliſades. Some few years ago the Turkiſh priſoners quartered in the circumjacent parts were employed in repairing the fortifications which had fallen into decay, and in erecting paliſades about the covered way. This precaution was of great ſervice to the place, as the attempt of the rebels under the command of Pugatſcheff to take it, in the month of Auguſt 1774, was thereby rendered abortive, and they were obliged to retire from before it.

The inside of the fortress is very badly built, and of the houses it contains there are but few good ones. All the buildings in the town are of wood, except the three churches. The market-place is very spacious, and filled with a great number of shops, the place being much resorted to, both by travellers, as it lies on the great road, and by the Kalmucs of its borders. It consequently contains a considerable number of merchants in easy circumstances, some of whom, for the sake of trafficking with the Kalmuc horde, travel with it from place to place during the whole summer; and others make acquisitions from the fisheries of the neighbouring parts. The lower class of people live by the breed of cattle, and the easy culture of cucumbers, melons, and arbouses, which have a remarkably fine flavour in this country. Many are employed in works that relate to the fishery, and others follow the occupation of carriers. The town is almost destitute of good artizans; which is a circumstance very advantageous to the German workmen of the colony of Sarepta established in the neighbourhood.

bourhood. The Koſacs, of whom the garriſon conſiſts, are no more than about a hundred in number, and are only uſed for detachments. It is the Koſacs of the Don that have the care of the poſt of horſes along the Volga, and the guard of the lines of Tzaritzin.

Quitting the fortreſs, and aſcending the river towards the heights that border the plain along its bank, a ſort of ſuburb appears, very irregularly built, and chiefly inhabited by Koſacs, for whom a church was erected a few years ago, of ſtone: but it was found neceſſary to ſet fire to the place, when threatened with an attack by the abovementioned rebels.

Before the erection of the preſent fortreſs, there was an old one, very ſmall, the ramparts of which are ſtill to be ſeen immediately below the rivulet Tzaritza. The lazy Kalmucs, even at this day, go and dig up great muſquet balls and ſilver copecks. The lines of Tzaritzin, which conſiſt of a good rampart, well paliſaded, and defended to the

ſouth

ſouth by a good ditch, extend 60 verſts, without interruption, from the Volga to the Don.

The country about Tzaritzin abounds in every thing, and is therefore infinitely more valuable than the arid diſtrict which ſtretches along the Volga lower down: not that all the lands ſituated about the mountains, any more than the vallies of the ſuperior part, are adapted to the cultivation of corn. But there are great portions of them, which, from their interior humidity, would prove very fertile, notwithſtanding the drought of the climate, if the inhabitants attempted in earneſt to produce any thing but the arbouſe; and it is not to be doubted but from theſe very arbouſes might be obtained a liquor ſtrong and pleaſant, and which perhaps would not be at all inferior to many foreign wines, by means of which the inhabitants of Tzaritzin would at leaſt double the ſmall profits they at preſent obtain from the labour beſtowed on this cultivation. That of the vine, which they now begin to purſue, ſucceeds tolerably well; a year rarely paſſes in which

which the grapes do not reach their full maturity. The great defect of this grape is, that the wine made from it will not keep, but ſoon ſours, and is totally ſpoilt. We may attribute the cauſe of this to the great quantity of ſalt places in which the ſoil of this country abounds. To this inconvenience may be added that of being obliged almoſt daily to water the vines, or intirely to loſe their produce. Another cauſe may be the arid and clayey nature of the ſoil, which, drying up by the heats to a conſiderable depth, deprives the grape of the nouriſhment it wants *. To guard the ſtems from the ſeverity of the winter, they content them-

* The cultivation of the vine ſucceeding perfectly well, without watering, in climates much hotter than that of Tzaritzin, in Provence and Corſica, for example, without going any farther, where it frequently happens that it does not rain for a whole ſummer together; it is highly probable that the fault here is in the choice of the ſoil, and in the manner of preparing it, and perhaps alſo in the ſpecies of the plant. As to the keeping of wines, much depends on the manner in which it is done, on the goodneſs of the cellars, and the veſſels it is put in. Wines, not at all remarkable for keeping, have yet been extremely well preſerved by taking the precaution of putting them into very large caſks, and attending them properly.

ſelves with digging a little trench by the ſide of each, laying it in at the approach of the froſt, and covering it over with earth.

All kinds of garden productions ſucceed perfectly well in this canton, provided they can have the requiſite waterings; and in that caſe all the legumes arrive at an extraordinary ſize. Quantities of vegetables, not to be met with higher up the Volga, nor any where elſe in Ruſſia, here naturally come to perfection. Wild pear-trees begin to be very plentiful about Dubofka. Mulberry-trees multiply of themſelves in the uncultivated and heathy bottoms of the banks of the Achtuba, where it ſhould ſeem that theſe trees are indigenous, as well as in thoſe crevices we meet with in the environs of Sarepta. Wild plumb-trees are alſo found towards the Manytſch, and on the borders of the Kuma. Dwarf-almonds and plumbs bloſſom here a ſecond time in autumn. The high grounds furniſh abundant paſturage for cattle, and the iſlands, with the bottoms between the Volga and the Achtuba, contain numberleſs fine meadows. Theſe ſame low grounds are equally

equally rich in wood for firing; and as to timber, it may eaſily be procured by means of the river.

All that is above related receives ample confirmation, by the ſhort account we ſhall give of the temperature that commonly prevails throughout the whole year in this climate. The month of January is for the moſt part ſettled, accompanied with ſevere froſts, which make the thermometer of De l'Iſle at times, and that even for ſeveral days together, fall down to 180, and to 200 degrees, which is equivalent to 13 and to 23 degrees below the point of congelation on the thermometer of Reaumur. But, as the air is ordinarily pretty calm, theſe colds are neither ſo ſenſible nor ſo noxious as if they were brought on by impetuous winds.—The month of February is variable, ſometimes bringing on a calm froſt, ſometimes hurricanes, which generally proceed from the north-weſt, and are accompanied by whirlwinds of ſnow. Theſe variations, for the moſt part, finiſh with the month by a gentle breeze from the ſouth-weſt, which tends to a thaw, ſo that the

the greateſt part of the ſnow diſappears in this month from the tops of the hills. In the year 1774, a temperature peculiarly agreeable prevailed throughout this whole month; inſomuch that, at the end of the firſt fifteen days, all the birds of paſſage of the ſmall kind, and towards the end of the month ſwans, ducks, lapwings, and the greateſt part of the other aquatic fowls, even herons, &c. made their appearance. By the 25th, all the Lower Volga was cleared of its ice, which had not acquired any ſtrong conſiſtency, even in the depth of the winter.—This muſt not, however, be taken for a general rule. The total departure of the ſnows ſeldom happens till March, and is then effected by winds from the ſouth-weſt. Almoſt all the flat country is then under water. The breaking-up of the ice likewiſe almoſt always takes place in this month, with weſt and north-weſt winds, which accompany the floating ice on its paſſage. Neither is it without example, that, after ſevere winters, the ice has held till April.

The month of April is the fineſt, and the moſt ſettled weather, of all the year in this climate.

climate. No rain is to be feared from one end of it to the other; and the wind, blowing always from the ſame point, that is, from different countries of the Eaſt, either over the ſea or the great deſerts, moderates the heat. All the inconvenience that reſults from it is, that this wind is commonly pretty boiſterous, and that its violence ſometimes renders it diſagreeable. Thoſe croſs winds, which are obſerved alſo every year in the open plains watered by the Yaïk towards the Kirguiſian deſerts, and which ordinarily riſe on a ſudden with violence towards noon, and continue till the evening, begin almoſt always to blow at the latter end of March, and reign till ſummer, or at leaſt for ſix weeks together: its hurricanes happen pretty frequently about this period, ſo ſtrong that it is hardly poſſible for a man to keep on his feet upon the high grounds. When theſe winds come on later, their continuance is prolonged pretty forward in the month of May; but it happens ſeldom that their commencement is later than the very beginning of April. Though they are never extremely hot, they yet conſiderably dry up the lands

that

that were ſoaked by the melting of the ſnows, and form one of the principal cauſes of the ſterility of all the open plains of the ſouthern part of the Volga.

In the latter days of April, or towards the middle of the month of May, the wind changes to the ſouth or the ſouth-weſt, and brings on the firſt ſtorms, with hot rains during the night. But there are years, and that unfortunately in the greateſt number, when there is an abſolute want of theſe rains, which conſiderably augments the drought. When this ſeaſon has laſted for three or four weeks, the wind, which at this period becomes often extremely violent, comes about to the ſouth and ſouth-eaſt, and then brings on a drought of ten or twelve weeks. This drought is ſtill ſupportable enough during the month of June, by reaſon of the dews which regularly fall in great abundance in the night-time, eſpecially ſo long as the overflowings of the Volga laſt, which happens always to its greateſt elevation in this month. The ſky is ſo ſerene throughout the whole of this month, that often-

oftentimes, for a week together, you will not ſee the ſmalleſt cloud within the horizon.

The hotteſt and the moſt inſupportable of all the months is July. The winds which then continually prevail are the ſouth, the ſouth-eaſt, and even the eaſt, which come over the parched deſerts, or from the ſea. The hot winds rage unſufferably; and though they blow ſo violently as to ſweep the duſt of the deſerts into the air, they are generally as hot as if they proceeded from the mouth of a fiery furnace. They, for the moſt part, begin to riſe about two o'clock in the afternoon, and blow till after midnight. During the ſway of theſe winds, it frequently happens that the ſheep fall down dead in vaſt numbers; the blood foams out at their mouth, they ſwell, and ſo quickly putrify, that it is not poſſible even to ſave the ſkins. Theſe burning winds are alſo ſometimes occaſioned by the foreſts taking fire, which add to their intenſeneſs, and protract their duration *. In the month of July, 1774, the

* A wind of this ſort was felt at Antibes in Provence in the year 1756. It happened during the

heat was ſo violent at Sarepta, that the mercury of a thermometer of de l'Iſle, expoſed to the ſun, roſe more than once to ſixty degrees (about fifty-ſix degrees of the thermometer of Reaumur), and a thermometer of ſpirits of wine burſt in pieces. The quantity of fiſh of all ſizes, and crabs, that periſhed in the Sarpa, was ſo great, that the ſtench they occaſioned was inſupportable. News was brought ſoon after, that this ſcorching ſouth wind, which had ſo prodigiouſly increaſed the heat, was occaſioned by a fire that had raged over an extent of ſeveral hundred verſts in the ſteppe or deſert of Kuma. Great numbers of people fell ſick by it. Their ſkin was full of eruptions, ſometimes of a red purple colour, and ſometimes a white purple, accompanied by horrid ſtitches.

greateſt heat of ſummer, which is well known to be very intenſe in that country; and the woods at a few leagues diſtance from the town having taken fire, whereby more than a thouſand acres of wood were conſumed, it ſeemed to the inhabitants who were expoſed to the wind as if buckets of boiling water were thrown againſt their bodies. What travellers relate of theſe winds, which have got the name of Typhons of Egypt, is likewiſe very analogous to the above narrative.

Every body became ſo feeble, and their ſenſibility was ſo much increaſed, that a ſtorm, which immediately ſucceeded, having brought the wind to the north, they were obliged to put on their winter cloaths, and their diſorder changed to that to which the body is liable from ſudden colds.

It is by no means uncommon for the mercury of a thermometer, placed in the ſhade, to riſe, during this month, as high as the 90th degree (above 27 degrees on the thermometer of Reaumur higher than the heat of Pondicherri), and ſometimes even to a ſtill greater degree. On the 18th of July, as alſo on the 1ſt of Auguſt, 1773, in the ſun, it roſe to 75 degrees. In 1767 it was ſeen, on the 12th of July, all at once, to riſe to the 60th degree. While this heat of the month of July laſts, the atmoſphere is generally ſo thick, that objects at a ſmall diſtance are not viſible in the ſteppes; though, by a ſort of optical deception, a perſon thinks he enjoys a very extenſive ſight. This error is produced by certain undulating vapours ariſing in the deſerts, viſible to the eye, making the

ſmalleſt hills and the graſs appear, when it is high, as ſo many lofty mountains and remote foreſts; and every other object, beheld from a certain diſtance, as much larger than it would appear at the ſame diſtance without the intervention of this fog *. The eye is even ſometimes deceived with the appearance

* Mr. Shaw, in the ſecond volume of his Travels, as likewiſe M. Niebuhr, and other travellers to the Levant, take notice of viſual errors ſimilar to this, as very frequent in the great deſerts of Arabia, where every thing appears much larger when ſeen from a certain diſtance; the cauſe of which theſe travellers concur in attributing to the trembling vapours that almoſt cover the horizon.

Phænomena of the ſame nature are alſo frequently obſerved in the moſt mountainous part of Switzerland; the glacieres appearing ſometimes prodigiouſly remote, and at others extremely near. All theſe various facts, when properly combined, may probably lead to a ſatisfactory explanation of another phænomenon, whoſe cauſe has not hitherto been completely elucidated. There are parts of Switzerland, at a great diſtance from theſe glacieres, ſuch as Mâcon, for example, where, at certain times, theſe high mountains are very diſtinctly perceived, and at others not viſible at all. And what is more remarkable is, that, when they diſcover themſelves through the moſt ſerene ſky, it is a certain and infallible ſign that a rainy ſeaſon is coming on; and it is always two days at leaſt before the change that this phænomenon appears.

of

of a hill afar off ſurrounded by water, in places which, in reality, preſent no other object than an arid ſteppe. It is, at lateſt, towards the middle of this month of July that melons are firſt eaten. The arbouſes, or water-melons, and grapes, begin to ripen in the latter half of it, and acquire their full maturity in the courſe of Auguſt.

Storms are moſt frequent in Auguſt. They commonly gather in the ſouth or ſouth-weſt, bend their courſe over the Volga to the north, and terminate towards the eaſt, on the ſide of the ſea, thereby deſcribing a perfect ſemicircle. They are ſometimes attended with ſo thick a hail, or ſo heavy a rain, that the waters fall from the heights in much greater torrents than on the melting of the ſnows. Whirlwinds are alſo very frequent in this month, ſo violent as to tear up the various kinds of wormwood with which the ſteppes are covered; at the ſame time filling the atmoſphere to ſuch a degree that it is intirely darkened, eſpecially in the places through which the whirlwind impetuouſly ſweeps its way. Every

thing ſeems ſurrounded by a thick yellow miſt, till the cauſe of it is totally diſperſed.

The month of September uſually brings on ſerene days, with a pure and temperate air. The winds are changeable; veering about from the ſouth to the ſouth-weſt, from the north-weſt, and from the eaſt.

A mild temperature continues through the month of October. The Volga, which has been returned to its bed ever ſince July, raiſes itſelf a little about this ſeaſon of the year. This ſwell is occaſioned by the rains of autumn, which commonly prevail in its upper parts and the countries traverſed by the Kama. But theſe augmentations of its waters would be of no importance, if they did not trouble them to ſuch a degree as to occaſion diſeaſes. The winds turn from the north-eaſt to the eaſt, frequently bringing with them fogs and rain.

It is not however till November that the ſeaſon is thoroughly wet, and for that reaſon it is called by the inhabitants of theſe parts

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the rainy month. In years when the autumn is temperate, the rains do not give place to the ſnow till towards the end of this month. But it often happens that tempeſts and cold get the upper hand at the beginning of November, and then the Volga does not fail to float with ice. If the year be mild, the river is not frozen till the month of December, after having flowed with detached pieces of ice on its ſurface for a week or a fortnight before, till the wind, getting round to the eaſt, fixes and unites them. Violent north winds continually riſe in this month, accompanied with whirlwinds of ſnow; but this ſnow does not remain in the ſteppes.

No part of the year in theſe countries can properly be called winter, except the months of December and January; and theſe are commonly ſo tolerable, that below Tzaritzin, where there are great watery marſhes in an open country, the wild ducks paſs the whole winter; and various ſorts of larks, as well as the partridges, do not quit the country at all; but look out for ſome bottoms, and certain ſalt places, where the ſmall

grain theſe birds feed upon is not buried under the ſnow. Partridges, which abound plentifully in theſe parts in the months of September and October, are caught in little nets of a peculiar conſtruction, and brought in vaſt quantities to the market. The net they make uſe of, called in ſome parts of England the tunnel-net, conſiſts of a funnel half an ell wide, and four or five fathom long. From the mouth of this funnel, on each ſide, is made a hedge of twigs which they get in the ſteppes, and are not very high. The bird-catcher then hides himſelf behind a white linen cloth, fixed at each end to a roller ſtretched againſt a croſs piece of wood very light. By the help of this machine he drives the partridges, who never once think of making uſe of their wings, gently along towards the mouth of the net, the hedges to which theſe ſtupid birds never dream of flying over, but patiently ſuffer themſelves to be driven all together into the great funnel.

So ſoon as the ſevere cold begins to be felt in November, the ſnow-larks appear in

theſe parts, the laſt birds of paſſage that come from the northern climates. They paſs the winter with the field-lark and the creſted-lark in the borders of the Lower Volga. As for the black larks of the deſerts *, when the boiſterous winds and the ſtorms of ſnow exert their power, they only retire from the ſteppes in the neighbourhood of inhabited places; but they never quit the country.

The other ſmall kinds of birds of paſſage that go to winter in more diſtant countries, arrive here in September, and ſtay a long while, if the ſeaſon does not prove too rigorous, to fatten on the gooſe-foot, and the different wild orachs which they find here in great plenty. Thoſe which come in greateſt numbers are the green finch, which empties the heads of thiſtles; the yellow-hammer †, the ortolan, and the chaffinch. With them come the woodcock; the morinellus, a ſort of plover; and, a little earlier, the white crane ‡, which likewiſe bends its courſe

* The *Alauda Tatarica*.

† *Emberiza miliaris*.

‡ *Grus leucogeranos*.

though

though in ſmall numbers, to get nearer to the ſouth. The northern ducks * do not appear till the end of September. They arrive in great flocks, according to cuſtom; and, after tarrying a ſhort time, fly off towards the ſouth. The aquatic fowls, and thoſe that frequent the ſhores, whoſe inſtinct warns them from running far towards the north, build their neſts in the ſultry climates of the ſouth, and paſs the ſummer there, as the red heron and the white heron, the night-raven, the curlew, the hen of the ſteppes †, the buſtard, the ſea gull, the red duck, the mountain duck, &c. Theſe birds towards the end of Auguſt reach their winter ſtations in the regions of the ſouth, leaving the place in good time for the flocks which arrive from the north.

The emigrations of birds, which take place in the ſpring, begin ſo early as the middle of the month of February; and from the very firſt day of that month, before all others, the ſnow-lark, and the ſnow-ortolan, make their appearance, which migrate in great numbers

* *Anas erythropus.* † *Charadrius gregarius.*

towards

towards the north. They are ſoon followed by the ortolan, properly ſo called, and the hedge-ortolan; and about the fifteenth comes the ruddock, and immediately after him the ſtarling, in company with the red duck, who are ſoon joined by other aquatic birds. About the 20th of February they begin to ſee a great number of ſwans upon the Sarpa, and towards the low grounds of the Achtuba. Theſe ſwans are of two kinds; that which diſtinguiſhes itſelf by its very ſharp ſcream, and has the lower part of its bill yellow, is the moſt numerous. The red wild-geeſe likewiſe appear about this time. Sea-gulls and lapwings now appear; and the dry ruſhes of the marſhes ſwarm with tomtits *. As there were froſts in the month of March 1774, the ſwallows did not arrive till the third of April, at which time all the inſects had entered on exiſtence, in ſpite of a very ſharp wind which blew at that time. The ring-doves came almoſt at the ſame time with the ſwallows; as did the cuckow, the eat-bee, and the whoop. Between the 6th and the 10th

* Of which there are two kinds, the bearded and the blue: *Parus biarmicus*, and *parus cæruleus*.

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of April came numerous flocks of red-necked geese *, who go and make their nests in remotest countries of the north. These flocks lighted on the banks of the Sarpa, but they very soon quitted these parts. It was only then that the bullfinch † and the linnet ‡ appeared. Last of all the woodcocks, with whom we may class the curlew, and several other uncommon kinds of small birds, successively appear.

The foregoing account will be sufficient for shewing what kinds of birds frequent those parts, and which of those kinds are the most remarkable. As to quadrupeds, the deserts on the nether side of the Volga contain numbers of saigas, or antelopes, which emigrate to more southern climates in the winter; and some korsaks, or small mountain-foxes. Common red foxes are also to be met with on the heights between the Volga and the Don, and every where a great quantity of hares, which retain their colour all

* *Anser pulchricollis.* † *Fringilla cœlebs.*
‡ *Fringilla petronia.*

the

the winter. The great blind mole *, and the leſſer mole †, are alſo very common there in the upland countries; that is to ſay, as far as that black ſoil extends, which produces roots proper for the ſuſtenance of thoſe animals. The ordinary weazel, ermines, and dormice, inhabit without diſtinction all the parts of this country, where it is covered with bramble-buſhes and chat-wood, on the ſide towards the Ilofla: we ſometimes alſo meet with ſpotted dormice. The field-mouſe ‡ is very prolific in the low grounds and vallies, which abound in oaks. The jumping-hare is frequent in theſe parts, of both kinds, thoſe with three toes, and thoſe with five; and great quantities of ſufliks, which are generally ſmall, and of a grey colour, and differ by their cry.

We ſhall here enter into ſome particulars concerning the goat of the ſteppes, or ante-

* Nov. Comment. Acad. Petropolitan. vol. xiv. pars 1. p. 409. 504. tab. viii. xv.

† Ibid. p. 568. tab. xxi. fig. 3.

‡ *Mus quercinus*; here called polatſchok.

lope.

lope*. Theſe animals ſettle in plains and hills covered with bruſh-wood, on the farther ſide of the Volga, and ſometimes go in herds. The females bring forth at the beginning of May; and as their young remain like lambs, many days without the uſe of their legs, the inhabitants of the country take them with great facility. They are eaſily brought up with milk, and become ſo tame as to follow the perſon that keeps them every where, even in ſwimming, and are accuſtomed to come at his call. When ſomewhat grown, they go forth and ſeek their own food, not only about the habitation, but ſtroll over the country, and prefer the plants that are ſharp and bitter to the taſte, never failing to return home in the evening. While young, the fleſh of theſe animals, that have remained in their ſavage ſtate, would be much ſuperior to that of the kid, if it did not frequently contract a ſtrong taſte of wormwood, which they make their principal food. It loſes this taſte, however,

* *Cervus pygargus* of Pallas. *Capra Tatarica* of Gmelin. Nov. Comment. Petropol. Linnæus calls them Tartarian goats, with ſtrait horns circled with perfect rings.

When

when ſuffered to ſtand till it is cold, after being roaſted. Thoſe that are older have another very diſguſting quality; under the ſkin upon the back are found an incredible number of ulcers, and maggots almoſt as big as one's finger *. They are ſo covered over with them, that it is oftentimes a very difficult matter to find a ſingle part of their back exempted from them.

The organ of ſight is imperfect in theſe animals. Their eye-ball is offuſcated by four ſpongy protuberances, that riſe above the iris. It was probably the intention of nature thereby to diminiſh the dazzling glare to which they are expoſed in the deſerts, the natural country of theſe quadrupeds; but ſhe has made them ample amends by the acuteneſs and extent ſhe has given to their ſmell. Theſe animals are endowed with that ſenſe to ſo exquiſite a degree, that, with the wind, they will ſcent a man and beaſts of prey at the diſtance of ſeveral verſts. One thing is very aſtoniſhing; and that is, that

* The *Oeſtrus Antilopum* of M. Pallas.

the

the antelope, who ſeems to be formed for ſpeed, and to whom nature appears to have given in that deſign a trachial artery of near two inches in the opening, large lungs, the cartilaginous part of the noſe very wide, and compoſed of large membranes, ſhould nevertheleſs, of all animals, be the moſt eaſily put out of breath, and the ſooneſt to tire for want of it.

Of all the inſects found in the neighbourhood of Tzaritzin, the moſt formidable and dangerous is the ſcorpion-ſpider *, which, for ſome time paſt, has from day to day become more common in the houſes of which the colony of Sarepta is compoſed. It not unfrequently happens that imprudent perſons experience the bite of this inſect. But the pain cauſed thereby is ſoon alleviated by oil, if ſpeedily applied, and leaves no bad effects. It is not, however, to be doubted that the venom of this ſpider would prove mortal, unleſs the conſequences were prevented in time.

* *Phalangium Araneoides.*

A very

A very large kind of millepedes, or ſcolopendra *, appear likewiſe in the houſes; and the inhabitants of the country affirm, that the bite of it is frequently no leſs dangerous than that of the phalangium. Though that ſhould not be true, and Mr. Pallas is far from being convinced that it is true, yet its ſize and ſhape are alone ſufficient to inſpire timid perſons with affright.

Fleas engender to ſuch an enormous degree in the low grounds about the Volga, and in the houſes, that all the flocks and herds, and half of the human race, would not ſuffice to furniſh them with room. When a man ſtops a while in ſummer in the neighbourhood of theſe bottoms, he is immediately tormented all over by theſe vexatious animals; and they faſten to the noſes of the unhappy horſes in ſo vaſt a number, that they ſeem all black. The other domeſtic inſects, ſuch as crickets and moths, abound here as much as in any other part of the world; and

* *Scolopendra morſitans.*

the little moth *, which begins to proſper in Siberia, extends from Aſtrachan to the towns above.

The flora of the environs of Tzaritzin is indeed richer than in the ſteppes that lie lower down; but it is only remarkable for its ſpring plants: for by the month of May all the herbs and plants begin to wither on the ſummits, and in the two ſummer months that follow every thing is parched up by the heat of the ſun, till at length the rains produce a new autumnal flora, by bringing out again the various kinds of wormwood, of the gooſe-foot, of the wild orach, the ſalſola, and other plants of the ſame family which delight in a ſaline ſoil, and have been able to reſiſt the extreme drought and inſupportable heat by the abundance of ſap with which they were before ſupplied. The tulip, very plentiful in theſe parts in the

* This is the *Blatta Aſiatica* of Pallas, which, ſince the commerce with China has been reſumed, has begun to ſpread from the Eaſt over all Siberia; and as this inſect is ſo ſmall and ſo flat that it can hide itſelf in the ſmalleſt crevices, it is a circumſtance almoſt inevitable, that Ruſſia ſhould ſhortly be troubled with it.

ſpring

ſpring ſeaſons, gives a beauty to the fields and elevated places that cannot be deſcribed; but does not laſt above nine days. Thoſe of a deep red are the earlieſt, but the ſaffron-coloured ones come ſhortly after to intermix in great numbers with the former. The white and variegated ſorts are never ſeen. The boys at this ſeaſon run about the fields to gather the bulbous roots of theſe tulips, which they eat with great avidity. The leaf, while young, of the *rindera tetraſpis*, which ſprings up in abundance immediately after the tulip, proves a wholeſome legume, and is agreeable to the taſte; and, though ſomething bitter, may yet be a very good ſubſtitute for cabbage.

There are a number of chalybeat ſprings about Tzaritzin, ſome of which are much frequented by the inhabitants, who, as ſoon as the inundations of the Volga have ceaſed, come to drink them from all the neighbouring parts, on account of their coolneſs and purity. They are alſo good for provoking urine. This water appears to contain ferruginous molecule, without any acid, and

when boiled with tea never blackens it at all. The uſe of this water, in the ſpring ſeaſon, by M. Pallas and his companions, having looſened almoſt all their teeth, they were obliged to give the preference to the lutulent waters of the Volga.

The ſilk manufactory belonging to the Crown muſt be ranked amongſt the moſt uſeful eſtabliſhments in the environs of Tzaritzin. It is ſituated about ſeven verſts from the ſuperior mouth of the Achtuba, and enjoys all the advantages that could be wiſhed for. Mulberry-trees * grow there in ſuch quantities that there are whole foreſts of them, mixed with trees of various kinds. Theſe ſupply them with an excellent nouriſhment for the ſilk-worm. The only inconvenience to which the breeding of them is ſubject is, that the time they burſt the chryſalis is exactly that when the Volga and the Achtuba quit their banks, and overflow the country: ſo that the workmen are obliged to go about the woods in little boats to gather their mulberry leaves; and, as it ſome-

* *Morus Tatarica.*

times

times happens that theſe people, either through lazineſs or ſome other cauſe, neglect to bring leaves enough, the worms are ſuffered to periſh for want of food. No perſon alive can remember the planting of theſe mulberry-trees, and they have no writings on the ſubject. The ruins of ſtone-edifices with which all the ſteppe is in a manner ſtrewn render it eaſy to conjecture that the plantation of theſe trees is due to the Tartars that formerly inhabited theſe deſerts, and whoſe tribe was known by the name of the Golden Horde.

The fruit of theſe wild mulberry-trees ripens in June; and is but little, if at all, inferior to thoſe of the gardens. Immenſe quantities may then be gathered; and it has long been diſcovered that the expreſſed juice becomes very ſpirituous by fermentation, and that a ſpirit of wine may be extracted from it extremely ſtrong and very pleaſant, much reſembling Hungary-water in ſmell.

Forty verſts from the plantation of ſilk-worms, by the ſide of the Achtuba, the remains

mains of a very ancient city are ſtill to be ſeen. It is thought to have been the reſidence of Achmet, king of Grand Tartary, or the capital of the Golden Horde, and was called by the Ruſſians Tzarevi Podi. But there is no relic to be found tolerably intire of any conſiderable edifice, the whole being nothing but a heap of ruins. Here and there we meet with ſeveral kurgans, or elevated tombs, built of brick; and by the ſide of a freſh-water lake, at the foot of a hill, is a place which the wife of ſome king is ſaid to have formerly eſtabliſhed as her reſidence. On the ſummit of the higheſt hill in all that country they ſhew you the ſpot whereon, they pretend, the palace of their kings was built, which the vaſt extent of its ruins, and the great circuit of its court-yards, as well as the delightfulneſs of its ſituation, ſeem to confirm. The ruins of this ancient reſidence extend to the length of no leſs than thirty-eight verſts, taking all along the edge of the ſteppe, while in width they comprehend no more than a ſingle verſt. The Tartars however relate, that, as they proceed in the ſteppe of the Yaïk to the river of that name,

they

they meet with numberleſs other ruins of ſmall edifices built of brick. We know, from hiſtory, that this capital of Grand Tartary was deſtroyed in the year 1462 of our æra, by the Great Duke Ivan Vaſſillievitch, grand-father of the Tzar of that name; and that ſome years afterwards it was razed to the very foundations by the Nogayan Tartars.

The ſalt and nitrous nature of the ſoil in all this tract of country makes it abound with harmala, or wild rue, and the *zygophyllum fabago*, to ſo great a degree, that every place is covered with their dried ſtalks, inſomuch that it is no longer poſſible to trace out with accuracy the foundations of ſome of the ancient buildings for them. Perſons that are afraid of ſerpents will do well not to wander about the places we deſcribe, as it is not poſſible to move ten paces without ſtarting ſome of theſe reptiles, and their ſibilations are heard on all ſides from between the ſtones and heaps of ruins. For the moſt part however they are only harmleſs ſnakes, and the black ſpecies of aquatic ſerpents.

Mount Bogda *, remarkable for its lake of ſalt water, is ſituated 140 verſts from Tzaritzin, very far in the ſteppe of the Yaik. Taking the courſe of the ſalt lake, the mountain extends in a right line from ſouth to weſt. It is nearly eight verſts in circumference at the baſe, and appears to be about 70 fathom in height. In the clefts and rifts of this mountain ſtrata of ſand and clay are ſeen alternately to ſucceed each other, and then a beautiful red bole. The baſis of all is a calcareous earth. Here are alſo whole quarries of alabaſter and gyps, which, generally ſpeaking, are no where found ſo plentifully throughout the ſouthern provinces of Ruſſia, as in thoſe places where the ſalt mines are moſt productive †.

* The Kalmucs give it the name of Bogdo-Oala. *Bogdo*, with them and the Mongols, denotes ſomething of ſuperior quality, or monarchical. It is in this ſenſe that theſe people call the ſovereign of China Bogdo-khan; that is, ſupreme Khan.

† Selenites are likewiſe found here and there in the beds of clay which appear in the declivity of the mountain; and the Kalmucs pretend to have found ſometimes, in various parts of that declivity, great cubes of culinary ſalt, very hard, and reſembling the fineſt cryſtal.

Large

Large ſtones are found on the ſummit of Bogda. Advantage was formerly taken of this circumſtance for building a zaza, or Kalmuc temple. Numbers of theſe zazas are ſeen in the places where the Kalmucs make their migrations; in the ſteppe of Kuban on the banks of the Sarpa, in the deſert of the Yaïk over-againſt Dmitrefſk, &c. In theſe temples the Kalmucs make their offerings to the Burchans; and repair to them for placing money, books of devotion worn out by uſe, and their old idols, though they be only dawbings upon linen, and even intirely ſpoilt. When they come to a zaza in their way, if they have nothing about them by which they can teſtify their veneration for their imaginary divinities, they tear off a ſkirt of their coat, or bite a bit of leather from their boots, or pluck a handful of hair from their horſe's mane, and go and depoſit theſe miſerable tokens as an offering to their ragamuffin hoſt of gods.

Behind Bogda, at a ſmall diſtance on the ſouthern ſide, in a plain country, is a cavern which

which runs diagonally, ſerpentizing, into the earth, and forming divers paſſages. It is pretended that this cavern was formerly of an enormous depth; but at preſent the ſands, by falling into it, have almoſt filled it up. It is held in extreme veneration by the Kalmucs. They go and lay money there, whole ſuits of cloaths, bows, arrows, coats of mail, books of liturgies, or only leaves of ſuch books, pieces of linen inſcribed with Tungut characters, and idols. They have, in general, an extreme reverence for the whole mountain Bogda. There is not one, who, when he paſſes by it, does not take a ſtone from the very bottom, and carry it up to the top, where he ſays his prayers proſtrate upon the earth, and leaves a piece of money, or a bit of his garment, as a ſign of reſpect. They have the moſt extravagant notions imaginable about Bogda, and relate of it, among others, the following hiſtory.

Bogda was originally on the ſide of the Yaïk, and remained quietly there till it came into the heads of two Kalmuc ſaints to tranſport it to the banks of the Volga. Previous

to

to their ſetting about this painful work, they paſſed a conſiderable time in faſting and prayer. However peculiarly unpromiſing the former of theſe means, yet they ſoon were enabled to ſhoulder the mountain. But when they had performed a conſiderable part of their journey, and were come within no great diſtance of the Volga, it unfortunately happened that one of the ſacred carriers defiled himſelf by a ſinful thought. Other traditions relate, that he not only fell in love with a Kalmuc woman (whom will not Love ſubdue!), but even proceeded to the carnal act with her; that he ſo enfeebled himſelf in her embraces, as to be no longer able to bear the weight of the mountain, which fell upon him as he attempted to raiſe it again, and cruſhed him between itſelf and the earth, whereby his blood was ſhed upon the ground, and produced the red colour to be perceived on one ſide of mount Bogda. Here the mountain was forced to remain, as it was impoſſible for his companion to carry it alone.

The

The ſalt lake, Buſſcuntzatzkoi, is 16 verſts long, nine at its greateſt breadth, and in circumference 40 verſts. The upper layer of ſalt may be about five inches thick *. This ſalt is as white as ſnow, and of a far better quality than that of Aſtrachan, by not containing ſo much bitter ſalt, and conſequently it does not ſo eaſily melt. The ſalt is firſt broke, then laid in ſmall bits, which are well waſhed in the ſame ſalt water, and then put into heaps. When the water is ſufficiently drained from it, and the winds have dried it well, they place it upon carts, and carry it to the priſtan. The nature of the winds that

* The whole lake is quite ſhallow; and even when the wind drives the water towards one of the ſhores, and conſequently renders it deeper there, yet a man might ford it, and never be over his middle in the deepeſt parts. The cruſt of ſalt annually formed there riſes, they ſay, in autumn to the height of three inches, and even to a ſpan, and becomes very hard. There are ſeveral of theſe layers, one upon another, but always ſeparated by a layer of mud, which extends itſelf every winter over the layer formed in the foregoing ſummer. The lower ones are as hard as a ſtone; for which the workmen, employed here in breaking the ſalt, generally take no more than the upper cruſt, as requiring leſs labour.

prevail

wail during the operation is of great importance to the labourers; for the north winds act with ſo much violence upon the lake, that they are obliged to wait for a change to the ſouth, or loſe their labour. About the lake are a good number of freſh-water ſprings, which ſupply the wells that are dug in the vallies that ſurround mount Bogda. The priſtan, or ſtaple for ſalt, is ſituated at the diſtance of 60 verſts from the lake, ſo that the carriages drawn by oxen may go thither and return in five days, and ſuch as are drawn by horſes in three.

The Kalmucs relate, in their ridiculous legends, that one day their Dalai Lama, whom they hold to be immortal, according to their notions of the tranſmigration of ſouls, having taken his dinner in this place, and thrown upon the ground what remained of his ſalted ſauce, it produced this lake, which has continued to increaſe by degrees ever ſince. They add, that the mountain has been likewiſe enlarged to its preſent magnitude, from Dalai Lama's taking his reſt thereon by night.

But

But what renders the mountain Bogda really worthy of attention is, that it is abſolutely inſulated on a plain and open deſert, and that it is full of petrifactions of bodies, that could have lived no where but at the bottom of the ſea. This mountain ſtands a palpable proof, that what is now a continent was formerly under the waters. All the country below the Volga, being to all appearance only a collection of ſhells, together with the ſaline quality of the ſteppes of the Yaïk and of Kuban, conſiderably ſtrengthen this opinion. That the ſteppe is more elevated before the mountain on the ſide of Tzaritzin, and lower behind on the ſide of Aſtrachan, is ſtill an additional argument. The ſand-ſtone, of which the upper part of the mountain towards the eaſt conſiſts, had, as it ſhould ſeem, in divers parts of it, places of a ſofter nature, which appear to have been worn by the waters, that have formed therein ſmall round caves and grotto work. The ſhape this ſand-ſtone has aſſumed plainly evinces, that it was occaſioned by the beating of the waves during the time that the ſurrounding

rounding ſteppe was a ſea, as theſe cavities do not exiſt at every degree of its altitude.

The Trougmenian Tartars, ſubject to the Kalmucs, have their habitations at Saſkol, immediately at the foot of mount Bogda, on the edge of the deſert. Some authors attribute their ſettlement in this country to Saiſſan Chorlin, who came firſt into the territory of the Moguls in Ruſſia, in the year 1593 of our æra, with fifty thouſand Kibitkas, and three hundred families of Trougmenians, whom he met by the way, and obliged to accompany him. Others think it was done much later by Ayuka khan, and that it is only ſince his reign that the Kalmucs have reduced them to ſlavery.

THE COLONY OF SAREPTA.

ON the banks of the little river Sarpa is a flouriſhing colony of Moravian brethren, to which the founders have given the name of Sarepta, borrowed from the Sacred Writings. The beginning of this ſettlement is dated in 1765, and in the ſame year the moſt diſtinguiſhed privileges were granted it by the Imperial Court. The foundation was laid by five of the brethren, deputed to make choice of a ſpot of ground proper for a colony, and to mark out the ſcite of the chief houſe; ſince which time it has been augmented every year by families of the Unitas Fratrum, who have come voluntarily to aſſemble in this place in quality of coloniſts. They amounted in 1773 to 250 perſons of both ſexes, and it is annually increaſing by new comers. The chief houſe is not yet intirely

intirely finiſhed, at leaſt according to the intended plan; but there are a conſiderable number of dwelling houſes already extremely well built, partly of timber, and partly of carpentery and brick.

The largeſt and moſt conſpicuous edifice is the Houſe of Prayer, conſiſting of two ſtories, and a turret with a clock. Nearly adjoining to this are two other large buildings, whereof one is occupied by the unmarried brethren, and the other by the virgin ſiſters*; none of whom may enter into the ſacred bands of marriage without the permiſſion of their ſuperiors, who ſeldom grant it them till late in life. Among the former are a number of good artizans, as taylors, ſhoe-makers, cappers, tanners, joiners, lock-ſmiths, bakers, ſkinners, gold-ſmiths, and the like; to whom muſt be added the workmen employed in a manufactory of handkerchiefs, half-ſilks, cottons, and linens of various colours. The produce of

* They are all obliged to maintain themſelves by their own labour, and every week to depoſite a certain portion of the product ariſing from their ſeveral employments in the hands of the ſuperior of their houſe, keeping the ſurplus for their own account.

all theſe manufactories, as well as the handicraft work, are of very good quality, but they aſk a very high price for them, according to the cuſtom of all the Moravian eſtabliſhments. —The young women earn their bread by ſewing, knitting, ſpinning cotton, and bleaching linen. Both buildings have conſiderable outhouſes belonging to them, for the various purpoſes of houſhold œconomy, particularly cow-houſes, ſtables, and for the animals fed for ſlaughter.

The other public buildings of the colony are, an inn with a brandy-diſtillery, a tallow-chandlery, a ſoap manufactory, a tobacco and ſnuff fabric, a diſpenſatory, with a ſaw-mill, and a corn-mill, for the ſervice of which the waters of the Sarpa are kept up by means of a dam. There are no more than ten principal houſes, to each of which is a ſmall kitchen-garden. There is, indeed, a good building beſides, belonging to the Brethren's houſe, and another near the diſpenſatory, in which the phyſician to the colony reſides. Without the incloſure, along the Sarpa, they have made ſeveral plantations of tobacco, which here turn to great advantage.

The

The colony is fortified by a rampart, guarded by a ditch and a chevaux de friſe, with ſix batteries of two pieces of cannon each. The Sarpa, and a number of rocks that form inacceſſible ſcarps in different parts, contribute to render this place more capable of defence by the advantages of ſituation; ſo that it may be accounted very ſtrong, in compariſon of the towns of the ſteppes. They have beſides a very ſmall garriſon lodged in barracks, which is formed by a detachment ſent to Tzaritzin, which they relieve.

Within a verſt from the colony, on an elevated plain, they have eſtabliſhed a farm. Here they breed a good quantity of cattle, and the whole is calculated for great improvements. Cloſe behind this is a copious ſpring, which, by means of pipes, ſupplies all the inhabitants of the chief manſion, as well as every houſe of the community, with excellent water. A village is likewiſe begun at the diſtance of two verſts above the colony at the foot of the heights that accompany the Volga: another very plentiful ſpring has been

found in this place, to which they have given the name of Schönbrunn, or Fairſpring. This village, at firſt, conſiſted of no more than ſix huſbandmen; but they are now increaſed to the number of twenty. Its ſituation is very pleaſant, and it poſſeſſes on the declivity of the mountains large tracts of arable land, with ſeveral meadows. But, on account of the drought that prevails over all this diſtrict, not much is to be expected from the culture of corn; and the people have hitherto drawn their principal profit from tobacco. The ſoil, in general, has been badly choſen for the purpoſes of agriculture, being for the major part only a dry ſand. The kitchen-gardens of the inhabitants muſt lie in the lower parts, quite near the Sarpa, or they will ſtand continually in need of watering, to keep them from being burnt up. To all appearance, no plant can be cultivated here to ſo much advantage as flax. This we may venture to pronounce, from the great quantity of a wild ſort found hereabouts, as well as in the ſteppes of the Don, which ſeems to be indigenous.

The

The fiſheries of the Volga are likewiſe profitable to the colony, which poſſeſſes a part in its leaſe. The Sarpa alſo ſupplies them with common fiſh, carp, and at preſent crabs, ſince the ſpawn they laid there has ſucceeded to admiration. But the property of this little river does not belong excluſively to the colony, as a ſhare of it is claimed by the inhabitants of Tzaritzin. The ſpring ſeaſon produces river-game in abundance; and, even in winter, they can take partridges and hares in ſufficient plenty. Every place, in the ſpring and autumn, particularly about the Sarpa, ſwarms with wild geeſe and various ſorts of ducks, many of which make their neſts among the reeds.

The objects from whence the colony reaps the greateſt profit in common are, the fiſhery, numerous herds, the cultivation of the moſt neceſſary corn (though inſufficient for their ſubſiſtence), and the plantations of tobacco, which make good returns; but, above all, the diſtillation of brandy, which they farm of the Crown, and which yields conſiderable ſums.

The making of candles likewiſe brings in no ſmall profit; but, ſince the diminution of the Kalmuc hordes, the commerce of corn and tobacco is no longer what it was.

All the buildings have been erected at the charge of the community, and paid for out of the general fund. The proprietors of theſe houſes, at preſent, pay a yearly rent of ſix *per cent.* and as the principal fund conſiſts of a capital of forty thouſand rubles, which the Crown advanced to the colony without intereſt for ten years; theſe annual rents will repay the fund in the courſe of theſe ten free years ſix tenths of the ſum advanced. The colony is bound to reimburſe the foregoing ſum at the expiration of that term, or pay intereſt for it. At the end of thirty years they are to begin to pay a quit-rent for the lands aſſigned them, which may amount to about four thouſand deſettines. This quit-rent, the only tax the colony is liable to, has been ſettled at twenty-five copecks for every deſettine; it will conſequently produce an annual revenue of a thouſand rubles. Such of the coloniſts as chuſe to return to their

their native country before the expiration of the ten free years, are obliged to reimburſe to the Crown the ſum that was allowed for their journey to Sarepta, amounting to thirty-two rubles *per* head; but, after theſe ten years are expired, that ſum is to be regarded as a preſent made to the coloniſts.

Independently of all theſe advantages, the colony of Sarepta enjoys, excuſively from all the other German colonies eſtabliſhed in the empire, the prerogative of holding immediately of the Chancery of Wards at St. Peterſburg, without depending on any provincial juriſdiction. Overſeers are appointed for the internal police, taken from the members of the colony; whoſe duty it is to watch over the intereſts of the whole community, to look to the maintenance of good order, and to keep an exact account of all its revenues and expences. An annual penſion is aſſigned them from the general ſtock, as well as to the ſpiritual paſtors, one of whom takes the title of biſhop, and to the phyſician, and to ſome other ſubaltern officers of the community. They have likewiſe a male and female

warden, to preſide over the choirs of the brethren and ſiſters unmarried, for maintaining among their ſubjects, conjointly with the ſpiritual director annexed to each of the choirs, that rigid diſcipline and auſtere conduct by which the ſect is characteriſed. To the overſeers are given a certain number of aſſeſſors, elected by the community at large from their own body, who bear the title of counſellors. Theſe latter, conjointly with the paſtors, the adminiſtrator, and the ſuperior of the batchelors, compoſe an aſſembly called *the college of wardens*; whoſe duty it is to attend the temporal intereſts of the community, to determine differences, to inflict eccleſiaſtical diſcipline, and, in ſhort, to enjoy a power ſubject to very few limitations. Beſides this, they have a ſecondary council, named *the aſſiſting conference*, to which the affairs of the community are carried before they come to the cognizance of the college. Laſtly, there is an aſſembly of all the adult males that have been admitted to the communion, denominated *the great common council*. It commonly aſſembles once a month, when every one is at liberty to propoſe what he

he pleaſes, and all is determined by the plurality of votes. Nothing can be altered, either in the œconomical arrangements or in the common eſtabliſhments, without the conſent of this lower houſe, as it may be called. The overſeers are obliged to give an account of their adminiſtration to this great council at the end of every year.

The ſettled order of theſe religious aſſemblies is never interrupted or changed, unleſs upon very cogent reaſons; that every inhabitant of the colony may regulate his occupations accordingly, and never be liable to miſtake or neglect them. They are ſometimes held in public, that is, with the doors open to every comer, even to the Kalmucs; ſometimes in private, for the communicants, or for the choirs of unmarried brethren and ſiſters, which latter are ſtyled *the congregation of the choirs*. By an eſtabliſhed order two aſſemblies are held every week-day, and three or even four on Sundays. During the winter [illegible] the aſſemblies on working-days are poſtponed till the evening, ſo that the firſt aſſembly is held at ſeven o'clock; and when it

it is public it is called *the hour of lecture*, becauſe the cuſtom is to read with a loud voice either ſome chapters of the Bible, or from ſome book of devotion, or ſometimes diſcourſes that have been delivered before. Sometimes alſo the miniſter preaches, particularly on Wedneſday, and perhaps on Friday. But this aſſembly is not always general; for twice a week, and at certain times thrice a week, the communicants or fraternity of the Holy Supper hold their aſſemblies of devotion, in which a hymn is commonly ſung. At times likewiſe any accounts, particularly intereſting, that may have been received from the brethren ſpread abroad in other countries, are read aloud. In ſummer this firſt aſſembly of the evening is transferred to eight o'clock in the morning; but the ſecond is fixed for both ſummer and winter at nine in the evening, and is called *the hour of ſinging*, becauſe verſes from ſacred canticles are ſung.—The Sunday aſſemblies have their peculiar order: viz. at eight o'clock in the morning, the litanies of the church, that is to ſay, one public and ſolemn prayer; at ten o'clock, a ſermon; and at eight in the evening

evening what is called *the hour of commons*, which may alſo be reckoned as a ſermon.

The Lord's Supper is celebrated every four weeks, and is preceded by a ſpecial and very rigid confeſſion, and ſubſequent abſolution. This private confeſſion the ſociety term *the ſpeaking*, and is heard by the adminiſtrator in each of the choirs, who exerciſes in that function the greateſt point of his authority. The whole number of communicants receive the ſacrament at the ſame time; and the adminiſtering eccleſiaſtics, who are choſen, as for every aſſembly, by the biſhop, from the adminiſtrators and overſeers, are then cloathed in white ſurplices; whereas in the ordinary acts of devotion they preach in a ſecular habit of any colour, ſitting before the table.

What is termed *the congregation of choirs* *, or the extraordinary prayers of the unmarried brethren and ſiſters, is held at the diſcretion of either diviſion, or as the adminiſ-

* The men are divided into different choirs, and ſo are the women; and for that reaſon their hours of prayer are called *congregations of choirs*.

trator

trator directs. At Sarepta the ſervants of the hall, as they are called, officiate as pariſh-clerks. They likewiſe toll the bell to announce the public aſſemblies, light the candles, and ſee that no one enters who has no right to be there. The ſignal for the private aſſemblies of communicants is made by the ſound of a horn or a trumpet, that they may immediately be diſtinguiſhed from the public aſſemblies.

Beſides theſe congregations, there is ſtill another called *the feaſt of love*. They meet in the hall that ſerves for a church, and are preſented with white bread and tea, the diſtribution of which is accompanied by muſic and ſpiritual ſongs. Excluſion from theſe *agapæ* is looked upon as the ſecond degree of eccleſiaſtical puniſhment, and is commonly preceded by a prohibition of the communion; on the eve of which ſacrament they are held, as alſo on thoſe of the principal feſtivals.

In their baptiſms they uſe no exorciſm. If the child be a boy, it is held at the font by

the

the ſuperior of the batchelors; and, if a girl, by a maiden ſiſter. They admit the uſe of godfathers and godmothers, as in other churches. The child is ſprinkled three times on the breaſt. Who would not be led to imagine that theſe exerciſes of piety, ſo frequent and ſo varied, ſhould mortify and deſtroy every vicious affection of the heart, and render all the members of ſuch a ſociety not only blameleſs and harmleſs, but models of virtue and a holy life? yet the corrupt man is but too frequently viſible among them, and the excellent order eſtabliſhed in the œconomical and civil affairs of this fraternity is always the moſt favourable ſide on which it can be viewed.

The burial of their dead is attended by no ceremonial rites. No ſighs or complaints are to be heard, nor any mourning garments worn. On the contrary, they dreſs themſelves with more than ordinary care on theſe occaſions, to indicate the ſatisfaction they feel that another perſon has run his career of duty, and is gone to lay hold on the

crown of life. Early in the morning on Eaſter-day the whole community meet in the cemetery, and celebrate an office.

Though the colony of Sarepta had the misfortune, in the month of Auguſt 1774, to be attacked and plundered by a party of the rebels from the Yaïk, yet the above deſcription is not the leſs exact, as the brethren were ſo fortunate, indeed at the expence of the greateſt part of their effects, to ſave themſelves by flight to Aſtrachan, ſome by water, and others over land. And as the zeal and activity of this little flock is exerted to the utmoſt, under the protection of a ſovereign who is the mother of her ſubjects, their ſettlements will ſoon be perfected, eſpecially as all the buildings were unhurt by the flames.

THE

THE CASPIAN SEA.

ON the left or weſtern ſide of the Sarpa, there extends ſouthward into the ſteppes a ridge of ground deſcribing a number of bays and promontories; and which, when ſeen from the lower part of the ſteppe, appears like a chain of hills, or ſecondary mountains. It is in reality, however, no more than the ſlope of a country very much elevated, conſiſting of another plain, in many places unequal; and which, on coming from the north, makes a ſudden deſcent upon the ſalt, dry, clayey deſerts of the Volga and the Kuman, under the form of a ſhore interſected in ſome places by the floods, or melting of the ſnows; in others by large vallies, which ſupply the Sarpa with the greateſt part of its waters. This high bank extends from Saratepta, along the Volga, and thence towards the north, as far as the middle Yelſhanka; then

then changes itſelf into calcareous rocks near the Upper Yelſhanka; and, augmenting in height by the acceſſion of conſiderable layers of earth, as well towards Tzaritzin, as tending from the Volga to the Don, it ſtill continues riſing; ſo that it occupies on that ſide all the extent of country lying between the two low grounds through which thoſe rivers flow; but it ſinks on a ſudden on the right hand bank of the Volga, whereby all the ſteppe to the left of that river preſerves, not only here but in its progreſs towards the Yeruſlan (excepting a few elevated places cloſe to the river), the ſame level and the ſame kind of ſoil with the vaſt ſouthern ſteppe.

This ſudden elevation of ground, this ſandy and ſteep ſlope from the upper country, the bays and promontories the ſlope deſcribes, and eſpecially the ſaline quality of the lower ſteppe, whoſe clayey ſoil is ſo profuſely mixed with ſhells, give birth to very probable geographical conjectures, not only about the antient ſtate of the ſteppes of the Kuman, the Kalmucs, and the Yaïk, but alſo concerning the Caſpian ſea in the remote ages

of

of the world, and on the communication that may have ſubſiſted between it and the Euxine: conjectures that coincide with the opinion of M. Tournefort, who has been always acknowledged an acute obſerver, though he might advance, with great appearance of truth, on the antient ſeparation of the Euxine from the Mediterranean; on the riſe of the waters of the former much above the level of the latter, and on the influx of thoſe waters into the Mediterranean ſea, probably in the time of Deucalion.

That multitude of ſhells ſcattered over all the ſteppes of the Yaïk, of the Kalmucs, and of the Volga, ſhells which are the ſame in every particular with thoſe found in the Caſpian ſea, and are never to be met with in rivers; that uniformity of ſoil in all the parts of theſe ſteppes, conſiſting of nothing elſe, except in places covered with a flying ſand, but of a pure ſand connected with the ſlime at the bottom of the ſea, or a yellowiſh clay without the ſmalleſt trace of turf, and without any layers of mineral earths, till you come to a bed of clay, after digging to a conſiderable depth; that general ſaline quality of the ſoil,

produced for the moſt part by a culinary ſalt; thoſe innumerable flats and lakes of ſalt water; but, above all, that continued equality of country in all theſe vaſt deſerts, are ſo many inconteſtable proofs that they muſt neceſſarily have been formerly covered by the waters of the Caſpian ſea. And although theſe plains have been forſaken by the ſea for a great number of ages, yet, whether by the effect of the aridity of their poſition in a very hot climate, whether it be in conſequence of the ſaltneſs inherent to them, and maintained by the clayey nature of the inferior ſtratum; in ſhort, whether by an effect of that property, they have only produced plants of the nature of thoſe which require a ſaline earth and water, and which conſequently make but little earth by their deſtruction, and a great deal of ſalt; from whatever cauſe it be, yet theſe plains have never hitherto been covered with vegetable earth, or turf, or any kind of wood whatever.

It is then manifeſt that the raiſed ground extending along the Sarpa, betwixt the Don and the Volga, as well as the highlands of

the diſtrict of Obtſchei-Sirt, between the Volga and the Yaïk, have been the antient banks of the ſea of Hyrcania. For it is in theſe high lands that the diſpoſition of the earth in ſtrata is firſt diſcovered, that the general ſaltneſs of the ground diſappears, that its ſurface is covered with a thick turf, and preſents an upper layer of black mould of ſome depth, and that the marine productions peculiar to the Caſpian ſea are no where diſcoverable: and if we meet with whole banks of ſhells and corals higher up the Volga, where the elevated lands begin to be more mountainous, they muſt neceſſarily proceed from an inundation of the globe, ſo much the larger and the more antient, as all the marine productions contained in theſe layers are all of ſuch a nature as are not to be found either in the Caſpian ſea or in the Euxine, but only in the depths of the ocean.

It may here be very reaſonably aſked, by what natural event the Caſpian ſea, which receives from the rivers that enter it a body of water nearly equal to that it loſes by evaporation, ſince no ſenſible reflux has been

obſervable for many years, could have loſt at one time ſo great a body as to leave dry a ſpace of country doubtleſs more than fifteen fathom higher than the actual bed of that ſea, and of ſo vaſt an extent as the plains of the deſerts from the Lower Don to the Yaïk, and from the Yaïk to the lake Aral, and behind this lake towards the mountains Ural, which are a ſouthern prolongation of the Moguldſharian mountains? If we admit the ſuppoſition, which Tournefort has rendered highly probable, that the mountains of the Thracian Boſphorus were in perfect contact, and formed a boundary which ſeparated the Euxine from the Mediterranean, in ſuch ſort that the former of theſe ſeas, which received into it ſuch great rivers as the Danube, the Dnieſter, the Nieper, the Don, and the Kuban, preſented in the midſt of the circumjacent lands an immenſe lake, whoſe level was much more elevated than that of the Mediterranean ſea and the ocean; that by the rupture of this mighty mound, occaſioned either by the ſucceſſive action of the waters, or by an earthquake, the waters of the Euxine ruſhed with impetuoſity into the Mediterranea.

diterranean ſea to gain its level, and that the firſt influx of this enormous torrent was the occaſion of thoſe inundations, which, according to the moſt antient records of hiſtory, deluged a part of Greece and the Archipelagian iſles, we ſhall be able not only to explain this diminution of the Caſpian ſea, but the viſible traces that ſtill ſubſiſt of the antient elevation of the latter of theſe rivers will give a great acceſſion of credibility to the opinion of Tournefort.

At the ſame period of time the ſea-dogs, the different kinds of ſturgeon, the atherina, the *ſyngnathus pelagicus*, and the ſhells called combs, might have been carried into the Caſpian ſea; which, by its actual poſition, is too remote from all the other ſeas to permit us to ſuppoſe that theſe different living creatures could have come from them.

So ſoon as the Euxine had found a means for diſcharging its waters through the Propontis into the Mediterranean, the firſt fall of its level converted a great part of the flat and ſhallow ſides into ſalt deſerts. The Caſ-

pian ſea, which was joined to the Euxine only by a ſtrait of little depth, was in a ſhort ſpace of time intirely detached from it, becauſe the level of this latter is much lower than the bottom of that ſtrait, and thenceforward the Caſpian ſea became no more than a great lake confined within the land: but as it did not receive into it ſo many nor ſuch large rivers as the Euxine *, and as the waters of the latter no longer flowed into it, for want of communication, a greater ſpace of ground by far was left uncovered along its ſhores, partly from the natural evaporation, and partly in conſequence of the retreat of the waters; by which means this ſea was confined to bounds much narrower ſtill: and it was only at this time, perhaps, that the communication it had had with the Aral lake likewiſe ceaſed †. That which before was

* The rapidity of the current in the canal of Conſtantinople ſeems to prove, that the Black Sea receives more water from the rivers that fall into it, than it can eject by evaporation.

† M. de Buffon, who probably did not underſtand the nature of the ſoil in theſe parts, attacks the conjectures of Tournefort, which he preſents indeed under a different point of view from M. Pallas; yet he obſerves that the Caſpian ſea receives no river on its eaſtern

banks of ſand was changed into flying ſand, which roſe in eminences ſimilar to thoſe we find in the ſand of Naryn and towards the Lower Volga; what had before been iſlands were now ſmall mountains on the bottom of this dried ſea, ſuch as thoſe of Inderſki and others might have been; and a number of deeper places, when the waters had run off from over the level parts, remained lakes or ſalt bottoms, ſuch as are found ſo very frequently in the deſerts.

In vain will it be objected againſt ſo viſible a diminution of the Caſpian ſea, that travellers relate what they have obſerved near Baku, that the ſea gained upon the land, and had even already ſwallowed up a part of the town. For if we conſider the phlogiſtic nature of the ſoil in thoſe parts, we ſhall find infinitely greater reaſon for admitting a ſink-

eaſtern ſide, and that the lake Aral receives none on the weſtern, which ſhould lead us to preſume, ſays he, that formerly theſe two lakes were but one, and that the rivers having diminiſhed by degrees, and brought a great quantity of ſand and ſlime, all the country by which they are ſeparated has been formed by theſe ſands.

ing of the earth and of the mountain than an increaſe of the ſea, which could not in any manner be the caſe; whilſt, on the contrary, a bare inſpection of all the countries that ſurround the northern part of the Caſpian ſea, leaves no room for doubting that it has undergone a diminution much more conſiderable than the Mediterranean, or any other known ſea; nay, it is even very preſumable that it continues now to diminiſh every day. But even without ſuppoſing, as we do at preſent, the ſudden paſſage the Euxine ſeems to have forced into the Mediterranean, might we not attribute to the ſole diminution which every ſea without exception experiences, and which ſeems almoſt generally adopted, that ſeparation between the Caſpian ſea and the Euxine on one part, and the lake Aral on the other, as well as the drying up of the ſtrait of communication, which muſt by degrees have been the conſequence in times much nearer ours; and might we not then likewiſe conceive how, when once this communication was ſtopped, the ſole diſproportion between the body of water that entered the Caſpian ſea by the rivers that run into it,

and

and what it loſt by evaporation, might produce the ſame effect, and ſink its level much beneath the general plane of the ſeas *.

* To the above we may add another obſervation M. de Buffon makes in his Theory of the Earth; that all rivers diminiſh daily, becauſe, ſays he, the mountains loſe ſomething every day of their bulk. Thoſe vapours which hang about mountains being the primary ſources of rivers, their ſize and their quantity of water depend on the quantity of theſe vapours, which cannot fail to diminiſh in proportion as the mountains loſe of their height.

TOWNS and FORTRESSES between TZARITZIN and ASTRACHAN.

POPOVITCHKOI is an advanced poſt, 54 verſts from Tzaritzin. Six hundred Koſaks of the Don quartered at Tzaritzin are diſpatched regularly every year, in conjunction with ſome regular troops, to guard the lines of that name, and the three forts that flank them. Theſe Koſaks ſerve at the ſame time to clear the Volga from Tzaritzin to Tſchernoi-yar intirely of the pirates, formerly too famous for infeſting thoſe parts, and who are ſtill ſometimes audacious enough to appear. Along the road on the weſt ſide of the Volga, which has been made a poſt-road only a few years, is placed a guard-houſe, at certain diſtances of about five-and-twenty verſts, ſurrounded by ſmall redoubts, where 24 Koſaks, commanded by a ſotnik, are lodged

lodged in miſerable ſubterranean barracks. Theſe poſts are only relieved every four months; and the ſervice of the line laſts for one or two years.

Theſe advanced poſts are likewiſe charged with furniſhing travellers, that have regular paſſports, with podvodes or relays; and, when they go in boats belonging to the Crown, the Koſaks are obliged to perform the office of rowers. If the reader would repreſent to himſelf the idea of the moſt wretched of all beings, it muſt be formed from the perſon of a Koſak of the Don employed in the lines of Tzaritzin. In the firſt place, none are ſent thither but the pooreſt and the moſt deplorable of all their race; ſuch as have no condition in life, and deſtitute of either protection or money, have no means of avoiding this painful ſervice. From the moment they arrive, their treatment is ſuch as a pitileſs and unthinking peaſant would hardly beſtow upon his beaſt of burden. Notwithſtanding the dreadful miſery by which this unhappy Koſak is oppreſſed, who can ſcarcely obtain a ſmall allowance of bread,

bread, very hard, and very black, for mitigating his hunger, he muſt yet endure all the extremities of heat, and all the ſeverities of cold, with no other covering than the few rags he brought with him, or ſhut himſelf up, with the companions of his wretchedneſs, in ſome pit or cavern in the earth, where it would be impoſſible for any man, not trained to hardſhip and accuſtomed to diſtreſsful ſituations from his birth, to exiſt for one minute, and brave the putridity of the air. With reſpect to his horſe, or his two horſes, in which all his property conſiſts, they muſt be content with much leſs provender than their unhappy maſter could allow them before for performing the harraſſing ſervice of his landlord, to which every horſe of the Koſacs is bound. When the term of his martyrdom is at length expired, he goes home with his extenuated beaſts, if perchance he has been happy enough to preſerve their life with his own, in a poorer plight than when he went away. If, among the number of theſe victims of miſery, ſome ſhould be diſcovered to have a ſmall matter of money about them, the fate of ſuch as come empty-handed

handed is but thereby the more to be pitied; for this money ſerving only (as it is ſaid) to increaſe the revenues of the officers who command at Tzaritzin, it is certain that every Koſac who has any coin, however ſmall in value, commonly diſappears before the expiration of his term *.

* The above relation is taken from M. Gmelin, who, in the year 1769, left this place, with his companions, on the 21ſt of September. When they got into one of the government-boats, and had only proceeded a few verſts on the Volga, there aroſe ſo furious a tempeſt from the weſt, that the waves went over the veſſel; and their boatmen, the moſt unſkilful in this buſineſs of any in the world, knew not what to do for making farther progreſs. While the travellers were in the greateſt diſtreſs imaginable, on the 23d in the afternoon they ſtruck, perhaps to the ſaving of their lives, upon a large ſand-bank; from which they could not diſengage themſelves, deſtitute as they were of every kind of help, till towards midnight. Their tranquillity was not of long duration; for ſoon freſh hurricanes and ſqualls threw them alternately on the two ſhores of the river; ſo that, before they reached the advanced poſt of Kaminſkoi the next morning, they had been caſt on ſix ſand-banks, and had delivered themſelves from each with great difficulty. The weather afterwards became more favourable, and at noon they arrived at the advanced poſt of Maſamskaia; and the ſame day they ſhould have got as far as Tſchernoi-yar, if towards the evening they had not broken their rudder.

Tſchernoi-

Tſchernoi-yar is a fortreſs built by the tzar Michaila Feodorovitch in the year 1626, and transferred in 1633 to the place it occupies at preſent. But having been burnt in 1741, it was rebuilt the following year, and furniſhed with a rampart ſtrongly palliſaded. All the edifices, whether public or private, are built of wood. The principal church, which ſtands in the centre of the town, is the only one conſtructed of brick, and has a good ring of bells. As the banks of the Volga are here very high and ſteep, the high waters of the ſpring ſeaſon carry off a part of them every year; inſomuch that it is greatly to be feared leſt in the courſe of a few years the fortreſs itſelf ſhould be very much damaged, and the rather as the evil is continually increaſing. Independently of the garriſon, which is under the orders of a colonel, who at the ſame time has the command of the place, the inhabitants of the town conſiſt of Koſacs, boatmen, and a ſmall number of merchants that are reckoned very rich. The principal traffic, and the grand reſource of the place, is certainly the fiſhery.

Much

Much ſalt is likewiſe obtained from the lake Buſſuntſatzkoi, in the vicinity of mount Bogda. The Kalmucs that wander about the ſteppes contribute not inconſiderably to augment the revenues of the place, by paſſing and repaſſing the Volga in boats kept only for that purpoſe, whereby a ſingle individual will often gain five hundred rubles in the ſpace of one year.

Twenty-five verſts lower down lies the iſland Martinſkoi Oſtrof; and at the diſtance of as many more is another called Gratſchenſkoi Oſtrof, from which a ſmall tribe of the Koſaks of the Volga take their name.—All that vaſt extent of country which ſeparates Tzaritzin from Aſtrachan, was, till the United Brethren eſtabliſhed at Sarepta ſet about cultivating a part of it, a dry bare heath, not only producing nothing, but even rendered very unſafe by numerous turbulent nations that dwell about it. For admitting that one may place intire confidence in the Kalmucs, yet every thing is to be dreaded from the faithleſs Kubanians, and other Tartars, who, when they find any reſiſtance,

ſiſtance, traverſe thoſe independent ſteppes with the impetuoſity of a deſtroying torrent, penetrate into the government of Aſtrachan, and might even, in the winter, take that city itſelf. Nor did this idea eſcape the prudent zeal of general Beketof, who, encouraged by the ſucceſsful attempts of the colony at Sarepta, immediately propoſed to the court of Peterſburg the means he had adopted for putting theſe ſteppes in ſecurity againſt all hoſtile incurſions; and his ſchemes being favourably received, they were very ſoon put in execution. In conſequence of his plan to this purpoſe, a ſufficient number of families for compoſing ſix ſtanitzes, between Tſchernoi-yar and Aſtrachan, were ſelected from the Koſaks of Aſtrachan and of the Volga, and chiefly of thoſe called Dubofski. All theſe eſtabliſhments, in their internal arrangement no leſs than the manner in which they are built, are exactly ſimilar to the colony of Gratſchenſkaia. Fifty houſes, built of clay, are inhabited by the ſame number of families. Theſe houſes are neat, white-waſhed within, and the rooms are provided with chimnies. The colony is encompaſſed with a

foſſe,

foſſe, and a rampart mounted with ſeveral pieces of cannon: the entrances are defended by chevaux de frize, and the Koſaks receive a pay of twelve rubles *per ann.* both in peace and war. A ſothik has the command of each of theſe places. Theſe people are but poor proficients in the art of agriculture, and apply themſelves more to the making of hay and the productions of the garden.

Yenataiefskaia is a fortreſs, built in 1741 by the empreſs Elizabeth againſt the Kalmucs. This is the reſidence of the priſtaff or head-man of the Kalmucs, when he is not wandering about the ſteppes in the van of his people. There are even a number of kibitkis, or tents, of this nation ſet up in the neighbourhood of the place, and their owners have got into the habit of not changing their ſituation during the winter. The deſign of the founder in erecting this fortreſs, was properly to engage the khan of the Kalmucs, with his ſaiſſans, to become habituated to a fixed abode, and to adopt the European manner of living. In this view they built for him an elegant houſe within the city,

and offered it him as a preſent. But, ſo far was he from accepting and taking poſſeſſion of it, that he became highly offended at the offer, and would never once ſet his foot into it.

When the ſouth-weſt and north-weſt winds blow with violence, they become a real calamity to the inhabitants of Yenataiefskaia; for they bring ſuch a quantity of ſand from the ſteppes into the fortreſs, that it is not poſſible to go into the ſtreets without ſome defence for the eyes. But then, on the other hand, theſe winds drive away the muſquitoes, and thereby do a very great ſervice. In calm weather, beſides the muſquitoes, there are an incredible quantity of flies, whoſe ſmallneſs renders them almoſt inviſible: eſpecially towards night they come in innumerable hoſts from the iſles, and ſo entirely fill the mouth, noſtrils, and eyes of a perſon, that he does nothing but ſneeze, cough, and weep. They defend themſelves commonly from the muſquitoes by burning horſe and cow dung, ſo as to make a ſtrong and thick ſmoke, and they take care to keep it continually

nually alight in their yards during the whole ſummer. As a ſafeguard againſt the flies, they tie a fine thread, dipt in tar, round their temples, the ſmell of which theſe inſects cannot endure. Theſe flies make their appearance only about the time of the high water, and diſappear on its retiring. Diarrhæas are alſo very frequent at the ſame time among perſons of all conditions.

As far as this place the ſhore of the Volga on the right is flanked all the way with mountains of pure clay; but from hence they change into ſandy downs, with which clay is but rarely mixed.

In the month of September the bee-bird (*merops apiaſter*) paſſes by thouſands into other countries. We may judge by the quantity of their neſts to what degree they abound in theſe parts. This bird builds his neſt in the clay; whence it comes that the hills, which riſe one above another along the weſtern bank of the Volga from Tzaritzin, are ſtuck as thick with them as the cells in a bee-hive. He digs his hole always in an oblique direc-

tion to the depth of half a foot. The entrance is large, but it grows ſmaller at the bottom. — The places between this and Aſtrachan are Koſſitinſkaia, Seroglaſofskaia, and Lebiaſchenſkaia.

THE

THE HISTORY OF ASTRACHAN.

OBſcurity and uncertainty being ſtrongly marked in the hiſtory of Aſtrachan during the remoter periods of time, we ſhall go no farther back than the epocha in which that city and all the kingdom were incorporated with the empire of Ruſſia. This large diſtrict of Tartary bore the name of Kapſchak, in honour of the ſon of a general, whoſe mother brought him forth in a hollow tree. In ſubſequent times this territory was called Nagaia.

The city was anciently named Tmutorakan, but afterwards Adſchi-Darchan, which the Ruſſians pronounced Aſtrachan. The old city was formerly ſituated eight verſts higher than the preſent; and its firſt ſituation ſtill preſents us with the ruins of antient buildings. It was at that time called Tmutorakan;

and Lomonoſoff poſitively affirms, that the tzar Yaroſlauf Vladimirovitch waged war, in conjunction with his brother Diſtiſlauf, againſt the ſovereign of Tmutorakan, which ended in the contracting of an alliance with him. This fact proves, on one part, that the pretenſions of Ruſſia to Aſtrachan are greatly antecedent to the reign of Ivan Vaſſillievitch, and juſtifies, on the other, the denomination of Tmutorakan attributed to it. As to the time in which this city was transferred to its preſent ſtation, as well as the period in which it changed its name, we can obtain little or no information.

Adſchi-Darchan means, *a pilgrim of Mecca hath given liberty*. On which it is pretended that a noble Tartar, on his return from a pilgrimage to Mecca, exactly at the time they were laying the foundations of the city in its preſent place, granted full liberty to one of his ſlaves, whether for the ſake of giving a favourable omen to the ſucceſs of the undertaking, or for teſtifying to the Almighty, according to the principles of the Mohammedan religion, his gratitude for the fortunate

nal termination of his journey, is totally uncertain. It is ſaid, however, that the inhabitants availed themſelves of that event for giving their city the name of Adſchi-Darchan, and at the ſame time for expreſſing their wiſhes for the perpetual preſervation of their freedom. The Ruſſians, on the contrary, derive this name from Aſchtar and Khan, aſſerting that it ought to be pronounced Aſchtarkan; as if there had been formerly in this country a king Aſchtar or Aſtra, of whom, however, no trace is to be found in any hiſtory.

Aſtrachan was then already in the hands of the Ruſſians in times anterior to thoſe in which the valour of the tzar Ivan Vaſſillievitch ſubdued it afreſh. Formal and poſitive proofs of this are to be met with in the archives of that city, which relate that its firſt Ruſſian ſovereign was Mſtiſlauf Vladimirovitch, and that this prince cauſed a church to be built of ſtone at Tmutorakan. It was not before 1237, when Bathyus, whom the Tartars call Bathal, ravaged all Ruſſia, and beſet all the Volga with his Tartars,

that the Ruſſians loſt the kingdom of Aſtrachan, and found themſelves obliged to paſs their life for a great number of years in perpetual wars; which laſted till Grand Tartary at length received a deciſive check, which was followed by the wars of Kaſan, and Ivan Vaſſillievitch began to get himſelf a name.

Abdurrhachman at that time ruled the kingdom of Aſtrachan. The bravery of the tzar, and the reputation he had acquired, induced the Tartarian prince to enter into treaty with the Ruſſians, as many chiefs of his nation had done before him. A great number of noble Tartars, many of whom were even of the royal blood, repaired to Moſco, and thought themſelves happy in being permitted to ſerve under the tzar.

Emthurtſchei, or Dtſchamthurtſchei, having ſucceeded to the throne upon the death of Abdurrhachman, had the friendſhip of the Ruſſians as much at heart as his predeceſſor. In the year 7059, according to the calculation of the Greeks, or 1553 of our æra, he ſent prince Iſchim to Moſco, in quality of ambaſ-

ambaſſador, to acknowledge the tzar for his ſovereign, and to put himſelf under his protection. Tzar Ivan received him graciouſly, accepted his propoſals, and the following year ſent him back to his maſter, accompanied by an ambaſſador from him; whoſe bad reception by Emthurtſchei was the firſt foundation of the war that ſucceeded ſhortly after. In the year 7061, other ambaſſadors appeared at Moſco, ſent by Iſmael Myrza, and other princes of the Nogayan Tartars. They had it in commiſſion to complain to the tzar of the multiplied injuries and oppreſſion they were made to ſuffer by Emthurtſchei; at the ſame time to implore his aſſiſtance againſt the tyrant, and to promiſe to aſſiſt him with their lives and property, if he would enter Nogaya with his army. The tzar lent a willing ear to theſe remonſtrances; and ſtipulated moreover, that, if he was ſucceſsful in ſubduing the kingdom of Aſtrachan, Iſmael Myrza ſhould ſend his ſon, as a hoſtage, to Moſco; and that he, Iſmael, ſhould march to the other ſide of the Yaïk, and attack prince Iſup, who had lately inſulted a Ruſſian envoy, and even put him in priſon.

Theſe

Theſe conditions were all agreed to by Iſmael Myrza, with this ſingle reſervation, that he would have nothing to do in the war with Aſtrachan, deſtitute as he was of the forces proper for it. To this the tzar immediately agreed: and accordingly, in the ſpring of the year 7063, he diſpatched a ſtrong army to attack Aſtrachan. The Ruſſians, being informed that Emthurtſchei had abandoned his capital on their approach, and fled a great way off, made for the city without delay. The ſmall number of inhabitants that had not left the place opened their gates to the Ruſſians, who made themſelves maſters of it, without any effuſion of blood. Emthurtſchei, who at firſt had not retired to any great diſtance, had fixed his camp no more than eight verſts below the city; but the Ruſſians having marched as far as that poſt, and being in poſſeſſion of the camp, the Tartarian prince once more made his eſcape; and the Ruſſians, unable to learn what was become of him, returned to the city, where they proclaimed Derbiſch Ali king of Aſtrachan, and obliged all the Tartars, as well thoſe that remained

mained in the town as thoſe that had fled, to take an oath of fidelity to Ruſſia, and to their new king. After having put all things in order, and left a garriſon ſufficient for the place, the Ruſſian army divided into different parties, for going in purſuit of Emthurtſchei.

One of theſe ſoon came up with a conſiderable troop of his followers, who had the care of the money, the jewels, and the arms. From theſe they likewiſe learnt that the ſeraglio of their prince had taken refuge in the ſuburbs of Syſchmoſchag. This relation proved true. The Ruſſians took poſſeſſion of the treaſure; and the queens, which were four in number, were made priſoners, with all their families. They now learnt that Emthurtſchei, accompanied by the whole nobility of Aſtrachan, and at the head of a numerous hoſt, had croſſed the moraſſes of Motſchag, with a deſign of reaching Karabulath. Hither then the Ruſſians repaired, attacked, and intirely routed the camp. Emthuetſchei eſcapes again with difficulty, attended by ſome of his brave companions, makes for the lake Beloi, whither he is again purſued; and now, for the third

third time, avoids the unremitted purſuit of the Ruſſians, and with twenty of his followers reaches Azoff. All the other Tartars that had accompanied him were either killed or made priſoners.

The news of the total defeat of this chieftain was ſcarcely known when all the Tartars, that had kept themſelves concealed till now, aſſembled in one body, and diſpatched a deputation to the victorious general, teſtifying their ſubmiſſion, and praying for pardon. This was accordingly granted; and the Ruſſians appointed a day, on which whoever was deſirous of benefiting by the amneſty muſt be in Aſtrachan. In conſequence of this declaration, hither repaired prince Irakleſch, the chief of the abovementioned deputation, with Iſchim and Ali, accompanied by their families and ſubjects. Theſe were followed by Enhuvat Aſei, at the head of three thouſand armed horſemen, five hundred myrzas and princes, and ſeven thouſand black Tartars. All theſe ſwore, in the moſt ſolemn manner, for themſelves and their deſcendents for ever, to become ſubject to Ruſſia; engaging,

gaining, at the ſame time, to pay the Ruſſian monarch an annual tribute of four thouſand rubles; and, when Derbiſch Ali ſhould be dead, to beſeech the tzar to confer a new king upon them.

This negociation being ended, the Tartars gave up to the Ruſſian generals all the ſubjects of Ruſſia they had held in captivity for many years; and the Ruſſians, on their ſide, gave back their Tartar priſoners. The nobles and principal people were ordered to fix their abode in the city, and the commonalty were diſperſed over the country. This being done, the army of the tzar returned victoriouſly to Moſco, where it happily arrived in the month of October following.

The kingdom of Aſtrachan had not long been under the dominion of the Ruſſians, when ſultan Selim, emperor of the Turks, conceived the deſign to become maſter of it, and in that view to attack it both by ſea and land. This happened in the year of our Lord 1569. The land forces conſiſted of 25,000 Turkiſh horſe, and 30,000 janizaries. Three hundred

hundred gallies ſet ſail from Conſtantinople towards Azoff, and had on board 6000 janizaries, 3000 pioneers, a great number of Tartars, and a large quantity of utenſils for digging and removing the earth. According to the plan of this expedition, theſe gallies were from Azoff to go up the Don; and when come to the part where that river flows cloſer to the Volga, all the people were to begin digging a canal of communication between the two rivers, that for the future ſhips might paſs from the Black Sea into the Caſpian. The land-troops at length arrived at Azoff, after a very fatiguing march, where Aldigerei, khan of the Krimean Tartars, was ready to meet them, with his three ſons, and immediately joined his troops with thoſe of the Turks.

After a reſt of ſix days, this combined army proceeded acroſs the great ſteppe of Kuban, and over that of Kuman to Aſtrachan, and arrived before the city on the 5th of September 1569, and drew lines of circumvallation about it. After a very ſpeedy paſſage, the fleet alſo arrived, and immediately entered

tered the Don, landing the troops at the place where the canal between the two rivers was to be dug. They had already ſet their hands to the work, when, by ſuch a fortunate concurrence of circumſtances as ſometimes happens, the general Peter Semeonovitch, who was coming from Moſco at the head of an army, arrived exactly in theſe parts, according to all appearances, for proceeding to the ſuccour of Aſtrachan. He no ſooner learnt that the Turks were there, than he reſolved to fall upon them unawares, when they leaſt expected him. This he did, and gained ſo complete a victory over them, that it was with great difficulty a ſmall number of them eſcaped to Azoff to carry the deplorable news of this event.

Aſtrachan, however, continued to be beſieged by the land forces. The garriſon ſupported itſelf by its valour; but, on account of its inconſiderable ſtrength, was fluctuating between hope and fear, at length determined to make an unexpected ſally on the beſiegers in the night-time. This ſally was ſo well conducted, that ſome thouſands of the enemy

were

were killed, and the garriſon returned to the place without the loſs of a ſingle man. The Turkiſh army being ſhortly after informed of the fate of the fleet, loſing their courage, loſt with it every hope of ſucceſs, and abandoned the thoughts of conqueſt, to give themſelves up to the fears of an approaching famine, which were but too well founded for them, deprived as they were of all means of receiving proviſions, and the winter at hand. The Tartars of the region of Aſtrachan, ſecretly attached to the Ottoman intereſts, endeavoured notwithſtanding to revive their courage, and offered to procure them victuals. To that purpoſe they actually made an incurſion into Ruſſia, for pillaging the country. But they met with ſuch a reception there, that there was not one ſingle man left to go and carry an account of their diſaſter to the Turks. Theſe, on the other hand, finding that the Tartars failed in their promiſe to them, raiſed the ſiege, deſtroyed all the intrenchments they had made, and evacuated the country without having effected any thing. The Ruſſians, who were ſatisfied with having kept the city in their poſſeſſion, without

without any expence upon the garriſon, did not think it to leave it for purſuing the enemy, whom they abandoned to their fate. The Tartars of Aſtrachan, who ſaw that they had no more reaſon to hope on one hand for aſſiſtance from the Turks, and, on the other, wiſhed to render their treaſon to Ruſſia leſs puniſhable, adviſed the retreating army to march over the ſteppe of Moſchari, which led to Azoff, as they pretended, by a much ſhorter and eaſier way. This fatal advice was the almoſt intire loſs of that unfortunate army; at leaſt, ſcarcely 3000 men of it returned to their country: all the reſt were deſtroyed by the cold and hunger they were aſſailed with in the deſerts, into which they had been ſo blindly led.

After this event, the kingdom of Aſtrachan enjoyed complete tranquillity for a long time. It ſhook off, by degrees, all dependence on the Tartars. The adminiſtration of government was put upon the ſame footing with that of Ruſſia, and it was ſoon converted into a province of the empire.

But in the year 7155, or 1669 of our æra, freſh calamities aſſaulted the kingdom. The famous rebel Stenko Raſin, in the month of May of that year, collected from the Koſaks of the Don an abject troop of malcontents and vagabonds, traverſed the ſteppes at the head of this banditti, marched towards the Volga, and fixed his ſtation near the river Kamiſchenka, where he either carried off or plundered all the veſſels that went down the river to Aſtrachan. This Raſin, encouraged by ſucceſsful rapine, bent his courſe through Tzaritzin, ſacking and pillaging as he went, and fell upon Gurief, made himſelf maſter of that fortreſs, and then began ſo dreadful a maſſacre, that all the officers and principal inhabitants were put to the ſword. A body of troops ſent againſt him from Aſtrachan were intirely routed and cut to pieces. Out of more than a thouſand Ruſſians, all people of condition, who remained in the place after he took poſſeſſion of it, only a very few eſcaped. After having remained at Gurief all the enſuing winter, Raſin repaired to Perſia, where a number of towns and villages became

became a prey to his wicked and cruel depredations.

A violent earthquake was felt at Aſtrachan the 4th of January 1670, and much more ſenſibly at Schamachie, where eight thouſand inhabitants and thirty Indians periſhed under the ruins. Three caravanſeras were totally deſtroyed, and thoſe who endeavoured to eſcape by flight fell into the hands of Raſin's robbers. Seventy Turkiſh towns felt the ſame commotion of the earth, and the town of Laïtſcha in the neighbourhood of Schamachie was intirely demoliſhed. The 19th of June following another earthquake happened, by which much more grievous damage was done to the city of Aſtrachan.

While Stenko Raſin was employing the year 7176, or 1670, in ravaging and ranſacking a part of Perſia, there roſe a new pirate named Sereſchka Krivoi, or Sergius Strabo, a Koſac of the Don as well as the former, at the head of a great number of followers, who had bound themſelves by an oath not to forſake their chief. His place of re-

ſort was the Volga, where he took numberleſs veſſels of various kinds, and purſued his conqueſts as far as the ſea. Schilkof, who was then governor of the province of Aſtrachan, ſent againſt him armed boats, with ſtrelitzes, which fell into his hands, with all their cannon, arms, proviſions, and implements of war, and the ſtrelitzes were made priſoners. This troop likewiſe now went with their prizes into Perſia, and there joined themſelves to Raſin; who, finding himſelf thus reinforced, purſued his cruelties with greater violence than ever, and grew continually more audacious by ſucceſs, till a Perſian khan courageouſly exerted himſelf to ſtop his career. A bloody naval battle was the conſequence, wherein Raſin loſt no leſs than half of his people; but the Perſians put an end to the fight, being ſo completely beaten, that thoſe who eſcaped the ſword of the conqueror periſhed in the waves.

In the autumn of this ſame year, Proſorofſki being governor of Aſtrachan, Stenko Raſin received an order from the tzar to retreat from Perſia, and to return into his own coun-

country, where he enjoined him to preſerve the peace. The rebel obeyed, returned to the Don, and ſent eight men of his ſtanitza to Moſco, to ſupplicate the Court for mercy, and the pardon of his crimes. The tzar ſent theſe deputies, with a captain from Samara, to Aſtrachan; but they fell upon the officer by the way, and, inſtead of continuing their journey to Aſtrachan, they returned to the Don, and rejoined Raſin.

Stenko Raſin, after remaining ſome time on the banks of the Don, thought fit to purſue his adventures on the Volga again. And in the month of April 7178, or 1672, in the borders of Tzaritzin, he took a great number of Kalmuc and Tartarian uluſſes priſoners, laid ſiege to the city; and, having corrupted by preſents the ſtrelitzes that compoſed the garriſon of Tzaritzin, he entered the place, and there maſſacred the commandant, and all that ſhewed the ſmalleſt reſiſtance. He then ſeized on the treaſure of the Crown, and all the ſhips and other veſſels that did not belong to private perſons. In the mean time, Ivan Lopatin arrived from Moſco, followed by a

company of ſtrelitzes, to endeavour to put an end to theſe freſh cruelties of Razin. But the Ruſſian general was intirely defeated, and himſelf left dead upon the field.

News being brought to Aſtrachan that Stenko Raſin had alſo got poſſeſſion of Tſchevnoi-yar, and that he had maſſacred a great number of the nobles there, they put themſelves in a ſtate of defence, repaired the walls of the town, placed a guard at the gates, mounted cannon on the walls, and armed all the inhabitants without diſtinction, not excepting the foreigners, and the boys that were able to hold a muſquet. But Aſtrachan cheriſhed in its own boſom an enemy the more dangerous for being unſuſpected; and Raſin, being well informed of the diſpoſition of theſe traitors in his favour, marched up to the city, and that very night prepared his ladders for ſcaling the walls. The ſoldiers of the garriſon that were poſted upon them, not only received the rebels with open arms, as they mounted by means of the ladders, but invited the reſt to follow by the uſe of ſignificant words agreed upon between them.

The gunners, who ought to have fired on the beſiegers, refuſed to obey, and remained without lifting a hand. All the officers of the nobility and citizens, that ſhewed their fidelity and courage, were put to the ſword. The governor was thruſt through with a pike, and carried with few ſigns of life to the cathedral, where a great number of the inhabitants had ſhut themſelves up, as the laſt refuge from rebellious fury. When the day appeared, and the enemy had made themſelves maſters of the outer walls, they advanced as far as the caſtle, and beſieged the church, to which the inhabitants had fled. One of theſe, named Florus Dura, a captain of fifty citizens, who happened to be near the porch, fought with ſuch ſurpriſing activity and valour, that he had the good fortune, with the help only of a knife, to lay a number of the enemy dead at his feet. But the gates of the cathedral being at length broken down by the repeated efforts of the rebels, the valiant Dura was cut in pieces, as the reward of his heroical conduct. The governor, who ſtill ſhewed ſome ſigns of life,

was taken from the place where he lay, and carried to the top of the ſteeple, from whence he was caſt down headlong on the pavement. All the citizens that had fled to the church, with the officers and nobles that accompanied them, to the number of ſix hundred perſons, were dragged into the ſtreet, and maſſacred, one by one, as they came through the gate.

During this barbarous execution, two Ruſſians, with a few Germans and Tſcherkeſſians, making nine in all, climbed to the top of another tower of the church; and there, ſurrounded by their enemies, made a gallant defence till the middle of the day. So long as they had bullets, it was impoſſible for the rebels to get poſſeſſion of the tower; and when they had expended all their ſtock, they ſubſtituted pieces of ſilver and copper money in their ſtead. But, deprived at length of this laſt reſource, and having beſides uſed all their powder, ſome threw themſelves down from the place, and the reſt fell into the hands of their ſavage enemies, who maſſacred them as they had done the others.

Aſtrachan was now at the mercy of an inſatiable robber. All were permitted to plunder at their pleaſure. The public treaſure, conſiſting partly of coin, and partly of ſable-ſkins, became the firſt booty of the monſter Stenko. After this, every houſe was ranſacked from top to bottom, and all the plunder was carried to the fortreſs of Yamthurtſchei, where they divided the ſpoil.

Raſin remained at Aſtrachan till about the middle of July, and gave himſelf up to the commiſſion of every ſpecies of cruelty. When he went along the ſtreets on horſeback, if any unlucky chance placed an inhabitant in his ſight, he was immediately hewn in pieces with a ſabre, or caſt into the water; ſometimes he hung him up by the feet, or cut off his arms and legs. The ſoldiers of the garriſon, who had ſo baſely betrayed the town, became now the miniſters of his horrid crimes. Nay, even the children of theſe traitors aſſociated themſelves in troops, for perpetrating together the moſt infamous and moſt atrocious enormities.

The

The 13th of July, Rafin, in the intoxication of his rage, ſent his yeſſaul to the archbiſhop Joſeph, commanding him to deliver up to him the eldeſt ſon of the late governor Proſorofſki, who had ſo miſerably periſhed at the taking of the city. On the arrival of this young man, the barbarian aſked him, what uſe his father had made of the produce of the taxes? He anſwered, that the money had been remitted to the chancery, and that the troops had been paid with it; the truth of which was atteſted by a ſecretary named Alexeief. The tyrant then would know where the property of his father was concealed. To which the young Proſorofſki replied, that his [Rafin's] yeſſaul had taken poſſeſſion of it. Upon this, Stenko ordered his legs to be tied together, and then had him hung by his feet againſt a wall; at the ſame time commanding the ſecretary Alexeief to be hooked up by the ribs, and ſuſpended in the air in this dreadful poſition. About half an hour after this, he had the younger ſon of Proſorofſki brought before him, and had him hung up by the ſide of his brother.

true, they did not then die; but the latter ſurvived this cruel treatment only a very ſhort time.

After all theſe murders, Raſin, accompanied by his band of miſcreants, and ſome ſtrelitzes from the garriſon of Aſtrachan, departed from the city by the way of Simbirſk; leaving in the command two Attamans, who executed their commiſſion, and regulated their conduct, in conformity with the glorious pattern of their chief. No ſooner had Stenko Raſin left the government in their hands but they called a council, and reſolved to renew the ſlaughter. They hacked to pieces all the officers of the chancery of Aſtrachan that had eſcaped the wanton cruelty of Raſin, ſome of them in their houſes, and others in the open ſtreets. They even aſſaulted the houſe of the archbiſhop, and ordered him to deliver to them Ivan Turtſchinin, viceroy of the tzar, who had fled for refuge to the archiepiſcopal palace. But, not being able to find him, they began to utter the moſt injurious language againſt the venerable metropolitan himſelf; making it a matter

matter of reproach to him, that he was a friend to the nobles of the city than to the illuſtrious Koſaks. The ſpeech was concluded by a ſtroke at his perſon. For this time, however, he eſcaped with his life.

During the winter of 7179, or 1673, the archbiſhop received from Moſco an imperial decree, enjoining all the inhabitants of Aſtrachan, and particularly thoſe that had been concerned in the rebellion, to renounce the traiterous ſpirit they had adopted, and return to the allegiance they owed to their rightful ſovereign. The good prelate immediately ſet about making the order known, by delivering it to a prieſt to read to the people. But ſo far were theſe furious profligates from liſtening to the mandate, that they ſeized on the prieſt, dragged him to the public place, and there made him undergo the moſt excruciating tortures, to know of him whether it were an invention of the archbiſhop to put them in fear.

In the month of April following, a ſoldier of the garriſon came to inform the archbiſhop

bir n that the Yourtovi Tartars had brought another imperial decree from Moſco, and that they waited with it on the other ſide the Volga. The metropolitan loſt no time in communicating the report to the chiefs of the conſpiracy, and commanded them to repair to him: but, inſtead of obeying and reſorting to the church, they aſſembled tumultuouſly in the market, whither the reſolute prelate followed, to tell them, that they might, if they choſe, ſend and fetch the emperor's order themſelves. The rebels again reproached him with endeavouring to paſs his own injunctions for imperial decrees, loading him with invectives in the baſeſt terms. The metropolitan now, with a noble intrepidity of mind, told them plainly, that he would ſupport the authority of the tzar as far as he could; and, in a ſpeech addreſſed to them, repreſented the horror of their crimes, drew a picture of the murders they had committed, and denounced to them the vengeance of heaven, unleſs they deſiſted from their unexampled wickedneſs.

On the 1ſt of May the conſpirators took the unhappy prieſt, that had begun to read the

the tzar's decree, and put him to the most cruel torments they could invent, to force him to confeſs that Joſeph himſelf had fabricated the pretended decree; but finding that all their efforts were in vain, and that he perſiſted invariably in maintaining the truth, they finiſhed his miſery by putting him to death.

Two perſons of diſtinction, who lived with the metropolitan, underwent the ſame fate, on the ſame pretences. Finding theſe ſanguinary methods ineffectual to their purpoſe, it was inſtantly reſolved to murder the metropolitan himſelf. On the 11th of May ſome of this horrid crew entered the cathedral, and ſent to the archbiſhop to attend them there. He anſwered that he would come; but firſt took the precaution to order the bells to ring, which ſerved as an advertiſement to the prieſts to join him in the church. The prelate then put on his pontifical veſtments, and repaired to the temple, now literally a den of thieves. The ſame abuſive language, the ſame unjuſt reproaches, were here vomited out againſt him as before, that

th[illegible]he wanted to make his orders paſs for the tz[illegible]r's decrees. The metropolitan defended t[illegible]e rights of his emperor with additional firmneſs; and exhorted the rebels to return to their obedience. But theſe wiſe exhortations only irritated their minds the more; and, as ſome of the foremoſt were proceeding to ſtrip off his ſacerdotal robes, one among them called out that they muſt not lay their hands on the ſacred garment of a biſhop. This remonſtrance coſt him dear. He was immediately dragged out of the church, and ſeverely beaten before the gates. The aſſembly then commanded the prieſts to ſtrip the archbiſhop of his cloaths; which they obeying with reluctance, as knowing the tragedy to which it was a prelude, Joſeph himſelf repeated the command. This was no ſooner done, but they dragged him out of the church, bound him hand and foot, and then tore off his fleſh with red-hot pincers, continually calling on him to confeſs the fraud of which he was accuſed. After having mangled the unfortunate prelate to ſuch a degree as no words can deſcribe, they carried his agonizing carcaſe to the top of the ſteeple, from whence

whence they threw it down.—This laſt act of conſummate horror was ſucceeded by a long and ſullen ſilence; and, for the ſpace of a quarter of an hour, the barbarians ſeemed as if they had been ſtruck with thunder. Yet, when his clergy attempted to place themſelves round the body of their metropolitan, the rebels beat them away with clubs. Afterwards, however, the prieſts found means to carry off the bloody corpſe, and buried it in the cathedral the following day.

The melancholy news of theſe tranſactions, and of the deplorable ſituation of the city of Aſtrachan, having reached Moſco, the tzar Alexei Michailovitch, father of Peter the Great, diſpatched general Ivan Bogdanovitch Miloſlauſki, towards the end of the month of Auguſt, with a number of troops, not very conſiderable, to quell the tumults, and reduce the conſpirators to obedience. The rebels, proud of their uninterrupted ſucceſs, had the inſolence to go, with almoſt all their people, and meet the enemy in armed veſſels. They were however completely beaten, and almoſt wholly deſtroyed. Miloſlauſki pro-

proceeded then to pitch his tents before Aſtrachan, and ſent deputies to ſummon the inhabitants to a ſurrender; allowing the conſpirators, at the ſame time, to come in all confidence to his camp, careſſing ſuch as reſorted thither, and endeavouring to gain the reſt by promiſes. But as all this did not anſwer his purpoſe, he formed another camp on the oppoſite ſide of the Volga, that he might have the city more ſurely in his power. The rebels came and bore down upon this camp with fury, in the expectation of taking it without trouble; but their attack was repelled with ſucceſs, and they loſt a great part of their people.

During theſe tranſactions there lived in the city a Tſcherkeſſian prince, named Kazulat Muſſelovitch, who found means by an artful ſtratagem to allure the chief of the rebels to his houſe; which he no ſooner had entered but the prince's people, who lay concealed, ſtarted upon him, put a gag into his mouth, and bound him hand and foot. They then wound him up in ſome old carpets, put him upon a common cart, and

conveyed him by an unfrequented road to Miloſlauſki's tent. The general likewiſe on his part gained over to his camp a number of the rebels every day by kind invitations and attentive behaviour. The party ſtill in poſſeſſion of the city were now divided into violent factions: one ſide was for ſurrendering to the Ruſſians, while the others were reſolved to hold out againſt them to the laſt extremity. In this ſituation of things the winter came on; the conſpirators began to miſtruſt their forces, and, moreover, affected by the lenity and mildneſs of the general, they ſurrendered the city with one conſent. Miloſlauſki made his entrance into Aſtrachan on the 27th of November, proceeding ſtrait to the cathedral, where he returned thanks to God for his ſucceſs, and then poſted a ſtrong guard at every gate of the town, and others in the baſtions. Such of the citizens as were in great diſtreſs from the late calamities he relieved to the utmoſt of his power; rectified all diſorders, and puniſhed, according to the degrees of enormity, the cruelties that had been committed.

Stenko

Stenko Rafin ſuffered the due reward of his crimes. After being carried to Moſco, and beaten almoſt to death by the knout, at the command of general Dolgoruki he was cured of his wounds and ſores, and placed in a cart, with a gallows over his head. In this manner he was drawn through all the ſtreets of Moſco, an object of univerſal execration and horror. At length he was brought to the public place, where, four horſes being faſtened to his arms and legs, he was torn in pieces alive. The four parts of his body, with the head, were placed on ſeparate poles, and the inteſtines of this wretch were given to the dogs. This monſter of wickedneſs ſhewed the greateſt intrepidity in the midſt of his torments: but Frolka, his younger brother, who was condemned to walk behind the cart, was puſillanimous to the higheſt degree. His life was given him by the tzar, in conſideration of his having diſcovered the places where Rafin had concealed his treaſures.

No event of any great importance has happened in Aſtrachan ſince that ſhocking

maſſacre. In the year 1705 was a bloody execution among the ſtrelitzes. Peter the Great viſited theſe parts in 1722, and it was this year in particular, and ſome of the following, when the famous expedition was made into Perſia, that Aſtrachan began to ſhew her conſequence. The plague in 1727 carried off a great number of its inhabitants. But, excepting ſeveral fires that have happened there, the cutting of a canal to join the Volga with the Kutum, and the making of a new plan for the city, it has undergone no great alteration.

The city of Aſtrachan is ſituated in the midſt of the meadows that border the Volga, where the river begins to divide into numerous branches, eighty verſts from its entrance into the Caſpian ſea. It is built on ſeveral hills that lie within the compaſs of its walls. The fortifications and principal ſtrects occupy that which goes under the denomination of Hare-hill, which may be two verſts in length, and ſomething more than half a verſt over, and the northern ſide of it is

waſhed

waſhed by the Volga. The dwellings of the Armenians and the Tartars are upon the hill of Kiſeief, the extremity of which is occupied by a ſmall number of ſoldiers and Ruſſian merchants. Cloſe to this hill runs a canal, which traverſes a ſalt marſh, and forms a communication between the Kutum and the Volga.

The kremlin, or fortreſs, is on the ſummit of the hill, towards the weſt, forming an equilateral triangle, ſurrounded by a wall of bricks. There is a ſmall fort adjoining, which has likewiſe been ſurrounded by a wall, but is now encloſed only with paliſades. This is called *ſchitnoi-dvor*, or the magazine, and contains corn, lime, and other materials and proviſions. The walls of the town are, in general, but badly kept up; they are even fallen quite down in many parts, and the breaches ſupplied with a wooden paliſade. Though Aſtrachan be intirely ſurrounded with water, it is no ſort of ſecurity to it, except in ſummer; for, as the Volga is always frozen over in winter, it facilitates the approach of an enemy.

The metropolitical church is ſituated in the fortreſs near the weſtern ſide of the walls of the town. It is remarkable for its ſize, as the churches throughout all Ruſſia are in general but ſmall. The metropolitan Samſon built it, at his own expence, in the year 1696. It is of brick, and conſiſts of an upper and a lower ſtory. On the ſouthern ſide of this church ſtands the archiepiſcopal palace, built likewiſe of brick. It is a ſpacious building; but already bears ſtrong marks of age, and threatens not to laſt many years. The main body of the edifice, which is inhabited by the archbiſhop, communicates with the church by an arcade of brick.

Where formerly ſtood the convent of the Holy Trinity is now a ſeminary for the inſtruction of youth in the languages and the ſciences. But the ſucceſs of this eſtabliſhment is not adequate to the deſign of it. Perhaps it is yet too ſoon to extend the progreſs of human knowledge in theſe diſtant parts of Ruſſia. Near the kremlin likewiſe

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is erected, at the expence of the government, a very conſiderable Ruſſian inn, in the ſtyle of the caravanſeras. It is built of brick, and ſurrounded with ſhops and magazines. The merchants are obliged to hire theſe ſhops, and to pay the Crown twenty-four roubles a year for each. The Indian and Armenian inn, built in the middle of the incloſure of the fortifications, is likewiſe ſurrounded by ſhops, which pay annually twelve roubles rent, which brings into the exchequer above a thouſand roubles. In the ſame incloſure are alſo five brick churches, a publick diſpenſatory belonging to the Crown, which fills up a quarter of the Ruſſian inn, and an office of the police.

The city of Aſtrachan having ſuffered prodigiouſly by the ravages occaſioned by the laſt fire, the Court ordered the bank to advance 170,000 roubles for building houſes of brick, on a new plan, which the inhabitants were to be put in poſſeſſion of, on paying the net coſt of the building. The poorer ſort obtained the favour of ten years for the payment of this money. But theſe buildings are

carried on ſo ſlowly, that many generations will elapſe before Aſtrachan is finiſhed, unleſs the work be carried on with more diſpatch than it is at preſent.

In the ſuburbs of the city ſtands the admiralty, ſurrounded by a rampart and a ditch; but it conſiſts only of old wooden houſes, which ſtand near the fortifications. Farther on is the Tartar market, where they trade every morning till twelve o'clock. The Ruſſian market, on the contrary, is only kept towards evening. Near the moſt ſaliant angle of the fortifications, between the wall of the place and the canal, lies the ſalt lake Solontchiak, which, during the winter ſeaſon, is full of a bitter culinary ſalt; to which is owing that in the ſevereſt froſts the ice ſeldom cloſes over it. In ſummer it is always ſurrounded by an exhalation of ſalt vapour, and the ſediment conſiſts intirely of a clayey matter. In theſe environs, near the lake, they find, in dry ſeaſons, cryſtals of ſalt of a regular form; but as ſoon as the weather becomes moiſt, or rainy, theſe cryſtals diſappear.

At

At the ſhalloweſt part of the lake, which may be fifty fathom over, is ſituated the town Nianova Sloboda, or Ulitſa, near the Oſtrog. All ſorts of eatables are ſold in the Armenian market, as fruits, legumes, fiſh, meat, butter, rice, ſpiceries, Perſian gums, &c. and the ſhops are open all day.

The chief of the nunneries at Aſtrachan, which is of the order of the Annunciation of the Virgin Mary, contains two churches built of brick. It is ſurrounded by a wall of the ſame materials; but the cells of the nuns, except that of the abbeſs, are of wood. There is likewiſe, upon the canal, a catholic convent of two ſtories; the uppermoſt for the celebration of maſs, and the lower for the habitation of the monks. Of theſe there are commonly no more than two, one of whom is the ſuperior. Peter I. who, as he went to head his troops at Derbent, ſtopped ſome time at Aſtrachan, granted leave to a capuchin friar, who happened to be there, to found this eſtabliſhment. There are, however, in the city a ſmall number of German Roman catholics; but the Armenians were had

had principally in view in the founding of this religious houſe, becauſe numbers of them are of that perſuaſion, or ſuffer themſelves eaſily to be beguiled into it.

The exchange, before which all the veſſels that come from ſea lie to unload, is an old building that threatens every day to fall. Over-againſt it is the port Nikolſki, deſtined for the reception of goods, and unloading the barks and galleots of the merchandizes that arrive from Ruſſia by the Volga.

Below the ſuburbs lies the town of Beſrodnaia, which deſerves particular notice. It contains a great number of ſtreets and houſes, within a ſpace of 150 fathom in length and about 100 in breadth, abutting on the bank of the river. The ground between the canal and the hill of Beſrodnaia contains another ſalt lake of a vaſt extent. This likewiſe bears the name of Solontſchiak. Next appear three Taftar towns, the firſt of which is called Agriſcham. This name, which in the language of the Tartars ſignifies *a baſtard*, was given to the town on account of its being inha-

inhabited by Tartars that are deſcended from the Indians; for, when the Indians came firſt to ſettle at Aſtrachan, they took Tartarian women for their wives, and left a very numerous progeny. The ſecond is called the Bucharian town; and the third the Ghilanian. The inhabitants of Beſrodnaia experience great inconveniences from the adjoining canal, towards which the hill whereon the town is built becomes conſiderably lower; and is ſo continually penetrated by ſalt water, that it is impoſſible for them to dig any cellars there; and during the greateſt part of the year is ſo deep in ſlime and mud, that it is with the greateſt difficulty imaginable that people can paſs along the ſtreets lying near the canal.

Behind Beſrodnaia, weſtwards, following the ſhore of the Volga, is a large Tartarian village, called Tzarief by the Ruſſians, but Tiek by the Tartars. It comprehends a great number of ſtreets, built on both ſides with wooden houſes.

On the other ſide of the Kutum is a ſpace intirely filled with Ruſſian buildings. Here

is

is likewiſe a botanical garden for the uſe of the apothecaries. Formerly there was alſo a menagery, containing a number of rare animals, which were afterwards tranſported to Peterſburg. All this region is ſo overflowed during the high waters, that the inhabitants can have no communication from one place to another but by means of the ſmall boats belonging to the fiſhermen. An hoſpital has been lately erected on that ſide for ſick ſoldiers, conſiſting of two ſtories.

The botanical garden above mentioned belongs to the ſecond ſuburb of Kutum. It is ſurrounded by a rampart and a ditch, that ſecure it from inundations. Its extent is about ſeventy fathoms ſquare, and contains a ſpacious wooden houſe for the apothecary, two barracks for the workmen, and a good chemical laboratory, where they prepare the ſalts extracted from plants, the bitter ſalt of Aſtrachan, the juice of liquorice, diſtilled waters, &c. All the apothecaries ſhops of the empire belong to the Crown, and obtain from hence every medicinal plant they want; and the apothecary of this eſtabliſhment ſupplies

all

all Ruſſia with liquorice juice and Glauber's ſalt. They alſo make chemical extracts here from the animal and mineral kingdoms. And as, by their proximity, they can eaſily procure curious ſimples from Perſia at a cheap rate, they are frequently ordered to ſupply the drug-warehouſes of Peterſburg and Moſco with them.

The fartheſt advanced poſt from Aſtrachan is the fine country-houſe of Tſcherepacha, which the governor Beketof built for him a few years ago; the firſt, and hitherto the only noble manſion, in all theſe parts. It is on an iſland, formed by different rivers or arms of the Volga, and contains two large lakes. The marſhy grounds have been drained, and there is a good plantation of mulberry-trees and vines; the latter of which ſucceed already ſo well, that they annually produce ſome thouſand roubles. Here is likewiſe a fine ſtud of horſes.

Immediately behind the hill of Ilinſk is the imperial comptoir of the gardens, which contains above three hundred perſons.

They

They not only cultivate the vine, but alſo furniſh the court with every kind of fruit, ſend ſometimes a ſhip to Perſia, make tiles and bricks, trade in wood, diſtill ſpirituous liquors, &c. We learn from Olearius, that an old Auſtrian monk brought a prioner to Aſtrachan was the firſt that planted vines, which he procured from Perſia, in this place, and that through his care they ſucceeded well. This ſame monk, by an expreſs order from the tzar, eſtabliſhed in 1613 a public vineyard; after the model of which the inhabitants of the town ſoon laid out ſeveral others; and in 1640 a perſon was appointed to go to Aſtrachan, with the title of maſter-vine-dreſſer. Peter the Great had it very much at heart to bring this important object to perfection; ſo that at preſent the culture of the vine is upon a very good footing.

They cultivate in the gardens of Aſtrachan all ſorts of culinary plants, lettuces, beet, carrots, turnips, radiſhes, muſtard, cucumbers, melons, and arbouſes. Among our European legumes that are managed here with ſucceſs, one is ſomewhat ſurpriſed at not finding the potatoe, the truffle, or topinambour,

nambour, or the artichoke. But then they plant a great quantity of pimento. The pear, apple, cherry, peach, and mulberry trees grow in the greateſt plenty; but as the caterpillars devour the principal part of the bloſſoms, they produce but little fruit. They lay the vines under ground all the winter: and as the heats are exceeding ſultry during the ſummer, and ſhowers very rare, they water their grounds by means of windmills placed along the running waters. Theſe mills raiſe the water up to trenches made in the gardens and vineyards, and ſufficiently anſwer the purpoſe of refreſhing the plants.

Since the laſt fire at Aſtrachan they reckon it contains 2541 houſes, including the buildings of the Kremlin, and the habitations that the ſoldiers have built near the convent of Ivanoſſki. The Ruſſian churches are twenty-five in number, and two convents. The Armenians have two churches, and the Lutherans and Papiſts one for each religion. The Indians have alſo in the middle of their caravanſerai a ſmall idol temple.

THE

THE VOLGA.

AN accurate deſcription of this vaſt river and its fiſheries muſt naturally comprehend ſo many curious particulars, that it would be unpardonable to omit the following account, which the moſt aſſiduous inveſtigation has been employed to obtain.

The Volga, which receives into its channel an infinite number of rivers, beſides ſtreams, brooks, and rivulets, is dangerous to navigate. Even the moſt experienced ſailors are kept in continual alarm by its numerous angles and turnings, ſhallows and flats, iſles, ſhelves, and ſand-banks. It is only in the months of May and June that large veſſels ſail upon it with ſecurity and eaſe; for then the rivers that pour into it, eſpecially thoſe towards the north, being ſwelled by the melting of the ſnows, raiſe the waters of the

Volga greatly above their ordinary level. This augmentation is ſuch, that not only the low iſlands are ſo covered that ſhips paſs over them, but all the plains that lie on each ſide the river are overflowed in ſuch a manner, that nothing but the tops of the higheſt trees appear above the ſurface of the waters. In this reſpect the Volga bears a great reſemblance to the Nile in Egypt; a reſemblance rendered more ſtriking by the great fertility theſe bountiful inundations ſhed over all the plains within the reach of its influence. Saratof is looked upon as nearly about the middle of the Volga's courſe. This town, which is likewiſe reputed one of the beſt provincial towns of the Volga, is ſituated on the mountainous bank of that river, and is covered to the north by the mountain of Falcons *. To this place, and as far as

* In the heart of the city is a great mart for ſalt and fiſh for exportation. It is likewiſe famed for its tanneries, a manufactory of hemp, another for hats, and a third for ſilken ſtuffs. For the ſupply of the latter they have incloſed a large piece of ground five verſts from the place, at the barren foot of the mountains of Lyſiæ Gorki, as a plantation of white mulberry-trees, which are duly watered from the ſprings that have been conducted from the moun-

Tzaritzin, the river flows from its ſource in the ſouth, right towards the eaſt, acroſs a valley of vaſt extent. But, leaving Tzaritzin, it takes a ſouthern courſe, and reaches Aſtrachan. The wideſt part of the Volga is between theſe two places, and the parts where it narrows to the breadth of a verſt are very rare. This river forms an amazing number of iſlands; of which the largeſt are Sarpi, Tſchiltſcherinſkoi, and Arbuſow. But about Aſtrachan they are in greater number ſtill; and the nearer it approaches to its mouth, it multiplies its quantity of iſles, as the Volga divides itſelf into a greater number of arms than any known river in the world.

tains. As to the city itſelf, it is regularly built; contains ſeven churches, a monaſtery, and a convent of nuns. There is not one edifice of brick; but the regularity of the ſtreets, all in ſtrait lines, and the beautiful proſpects about it, make it a very agreeable place. Its markets for ſalt and fiſh, great quantities of which are exported by the river, draw thither a multitude of foreigners, and is of conſiderable advantage to the citizens. Its fiſheries are very rich; and even in the town itſelf there is a great conſumption of the moſt eſteemed fiſhes of the Volga, which are well ſalted and dried. Caviar is likewiſe made here in great abundance, and in various methods.

The

The firſt arm of the Volga is that called Achtuba, which runs off from the left bank at ten verſts above Tzaritzin, at the mulberry plantation. This arm, after watering the country on the left ſide of the Lower Volga, falls into the Buſan, near Kraſnoi-yar, and thence into the Caſpian ſea. The Achtuba never takes a regular courſe but during the inundations of the ſpring. At all other times it has the appearance of a ſtill ſheet of water; in many parts is quite dried up, and is ſo interſected by banks of ſand, that it is hardly poſſible to diſcover the track of its current.

The ſecond principal arm of the Volga is called Buſan, and ſeparates from the river at forty verſts above Aſtrachan. The other arms, not ſo remarkable, bear the names of Bolda, Kutum, Tzarief-Protok, Baſchmakovka, Tſchagan, Ivantſchouk, and Baſchdennir. But as all theſe arms divide themſelves into others ſtill leſs, and as they join and croſs, and meet again, ſo that the Volga diſcharges itſelf into the Caſpian ſea by more than ſeventy mouths, it is eaſy to conceive how ſwampy all that region muſt be which ſepa-

rates Aſtrachan from the Caſpian. This muſt certainly be very hurtful to the health of the inhabitants, and merits the moſt ſerious attention.

Kraſnoi-yar is ſituated thirty verſts from Aſtrachan. It was built in the reign of tzar Alexei Michailovitch, that the inhabitants might have an eye upon the motions of the Koſaks of the Don. It was cuſtomary with theſe people to paſs from the Volga into the Buſan, and thence to proceed to the Caſpian, and commit depredations there. This poſt was to ſtop their paſſage, and at the ſame time to prevent the hoſtilities of the Kalmucs, who had not then been effectually ſubdued; and likewiſe to check the too frequent incurſions of the Kirguiſe Koſaks. For theſe different purpoſes a garriſon was formed *; and a commercial company having

* In former times it was not uſual to appoint a commandant in form; but officers were ſent from Aſtrachan, with a certain number of ſoldiers. It is only a few years ago that a governor was firſt appointed, with a houſe to dwell in, and a regular chancery formed. A company of 50 young men were ſelected from the 500 families ſettled in that place, who bore the name of Kraſnoi-yarſkoi Koſaks, and

are

fixed here in 1729 and 1730, the government built them a town-houſe in 1745.

The vernal and eſtival inundations of the Volga, which are cauſed either by the melting of the ſnows in the upper regions of Ruſſia, or by a ſouth wind acting with violence on the waves of the ſea, and exerting its impetuoſity on the Volga likewiſe, deſerve the utmoſt attention of every curious examiner into the operations of nature. The 2,th of April is obſerved to be the general point of time at which the Volga begins to ſwell in the confines of Aſtrachan; and it may always be regarded as a certain ſign of this event when the water changes its colour, and puts on a white appearance. The river continues to riſe till the beginning of June, and then remains four, five, and often ſix days in its higheſt degree of elevation; and then begins to ſubſide, by perceptible gradations, to its ordinary level, which it reaches

are ſtill kept up on a good footing. They are never ordered away from the place, and are only called to actual ſervice when any difference ariſes with the Kalmucs, or when they are wanted as couriers to Aſtrachan.

about the end of June. The inhabitants of Aſtrachan unanimouſly affirm, that the inundations of this river have never been ſo copious as in later years, and yet the waters have never riſen much above an Engliſh fathom. In 1770, the riſe of the Volga began about the end of April, and on the 27th of May they had ſwelled to ſeven feet nine inches. After this they diminiſhed by degrees, and by the 20th of July had regained their common level.

It is quite otherwiſe above Aſtrachan; for the waters never increaſe at Tzaritzin, and at Tſchernoi-yar, till about the beginning of June, and are intirely fallen at the commencement of July. They riſe alſo at Tzaritzin to more than the height of a fathom; and this increaſe is ſtill much more conſiderable below that city on the ſide of Tſchernoi-yar. The truth of this fact is eaſily aſcertained, by inſpecting the trees that have been expoſed to the inundation, and meaſuring on them the diminution of the waters. The flats and vallies are ſo intirely ſubmerged, that they have the appearance of a vaſt ocean,

and the hares and field-mice are deſtroyed by thouſands. It ſeems as if the animals of a larger kind, ſuch as wolves, foxes, wild boars, &c. had ſome preſentiment of the approaching flood, or at leaſt took notice of its very firſt incurſions, ſince they inſtantly take their flight into the inland ſteppes. But when the high waters take the hares by ſurprize, ſo as intirely to ſurround them, they ſeek a refuge on the higher grounds; and, when the inundation has reached them alſo, there is ſcarcely one of theſe unfortunate animals that can eſcape deſtruction. Should they, by good fortune, get to places too eminent for the flood to reach, ſtill their ſafety is but of ſhort duration; no longer than till the hunters arrive, who take them with their hands alone, and carry them off. The various kinds of rats and mice, that inhabit the low grounds about the Volga, have two reſources for preſerving their lives from the deluge; both of them ſuch as bring them into new diſtreſſes. Some take the reſolution to eſcape by ſwimming, and deſperately ſtrike in troops for the Volga itſelf, that they may gain its weſtern ſhore. Theſe animals ſome-

times ſwim for the ſpace of three verſts and more upon the river; but at length their powers fail them, and they ſink to the bottom. Others again take to the trees for refuge, where the birds of prey wait for their coming, and banquet on their fleſh; while the beluga ſtrikes the ſmaller trees with his enormous tail, ſo as to ſhake them from the boughs into the water, where they become a prey to this voracious fiſh. The ſame fate likewiſe attends the young crows that have not yet learnt to fly.

Though the Volga be divided into ſo great a number of branches, it is no leſs than 2200 feet over at Aſtrachan. In the depth of the winter, which here laſts about a month, and ſometimes two, this river becomes ſo ſtrongly frozen, that ſledges with the heavieſt burdens paſs it without any danger. The nearer it approaches the ſea, the more it abounds with ruſhes, which afford a harbour for the wild boars, who reſort to them in great numbers, and feed upon the rats that dwell among them, no leſs than on the ruſhes themſelves.

Of

Of all the fiſhes of paſſage the *bielaia ribitza*, or white ſalmon, is the firſt that arrives here. Great numbers are caught with hooks between the middle of January and the end of March. This fiſh is never better than when ſalted and ſmoked. When thus prepared, the fleſh takes a reddiſh colour, though by no means to be compared in beauty with that of the *kraſnaia riba*, or red ſalmon, a fiſh but ſeldom met with about Aſtrachan, though the Terek abounds with them. The *aloſa* * never appears but in the time of the

* *Clupea Aloſa* of Linnæus. See Le Dict. d'Hiſt. Nat. de Valmont de Bomare, & l'Encyclopedie Economique, article *Aloſe*; the Voyages de Haſſelquiſt, p. 378. German edit. and the Nat. Hiſt. of Denmark by Pontoppidan, p. 190. The roe of this fiſh is held in as much eſteem in the Eaſt Indies as caviar is in Ruſſia, and whole ſhips cargoes of it are conſumed in thoſe countries. No people in all Ruſſia will eat of the *aloſa*, except the Mordvines and the Tſchouvaſches. It is hardly poſſible to conceive how the Ruſſians firſt took ſuch an averſion to this fiſh. Other European nations have certainly as much taſte and as much knowledge of wholeſome and unwholeſome food as the Ruſſians, and yet, ſo far from refuſing the Aloſa, they look upon it as a delicious diſh. It ſhould ſeem to ariſe from nothing more than the denomination it bears in the north of Germany of *tollfiſch*, or madfiſh. This name is given to it, becauſe, when taken,

high water; and then is found in ſo great plenty, that every time the hook is thrown it infallibly catches one.

As ſoon as the Volga begins to be freed from its ice, which happens ſometimes about the latter end of February, or at lateſt in the beginning of March, the large ſturgeons, or *belugas* *, never fail to ruſh from the Caſpian

taken, it beats itſelf in the nets, and ſeems in a moſt violent rage. Or, perhaps, becauſe when the water gets a great degree of heat from the ſun, this fiſh becomes extraordinarily uneaſy, and in theſe fits of agitation often throws himſelf upon the ſhore, and periſhes. Contrary to the cuſtom of other fiſh, the *aloſa* appears in the Volga during the hot days, and goes down the river when others come up. It is ſaid that their greateſt migration is to the Kama: if ſo, we muſt not claſs it with the inhabitants of the Caſpian ſea, but muſt give it a remoter origin.

* *Belugas* are frequently taken of the length of 20 ſpans, but ſeldom longer than 25. Fiſh of this length weigh from 30 to 45 poods (1000 to 1500 pounds). The milters are ſmaller, being ſeldom more than ſeven or eight ſpans long, and are in much greater plenty than the larger, which are generally ſpawners. Something analogous to this has been obſerved among ſalmons. The young males are often found to be full of milt, and ſpawn with the adult females; yet no ſpawn is ever found in the young female ſalmons. The Ruſſians call this fiſh *beluga*, becauſe of its white colour; and it exceeds in ſize all the fiſh of the Volga.

ſea into the Volga, and continue going up the river for a fortnight together.

To theſe ſucceed the *ſevrugas*, another ſort of ſturgeons, that travel for the ſpace of a month in ſhoals amazingly numerous. This is the *acipenſer ſtellatus* of Mr. Pallas, and is the ſame with that the count de Marſigli mentions in ſpeaking of the fiſh of the Danube.

The ſturgeons, properly ſo called, do not begin their emigration till towards the middle of April, and are accompanied by the *ſterlets* * and the *veliſes*. When the waters have attained their higheſt pitch of elevation, the people take nothing in their nets but ſevrugas; and, as they fall, theſe fiſh return to the ſea with the ordinary ſturgeons. The *belugas* then appear but rarely, and, when they do, the fiſhermen give them the epithet of *wanderers*. When the Volga is intirely returned to its bed, no fiſh are taken except ſevrugas

ga. The fleſh of it is not ſo firm as that of the reſt of the family of ſturgeons, and is of a different taſte. No uſe is made of the fat with which it abounds.

* *Acipenſer Ruthenus.*

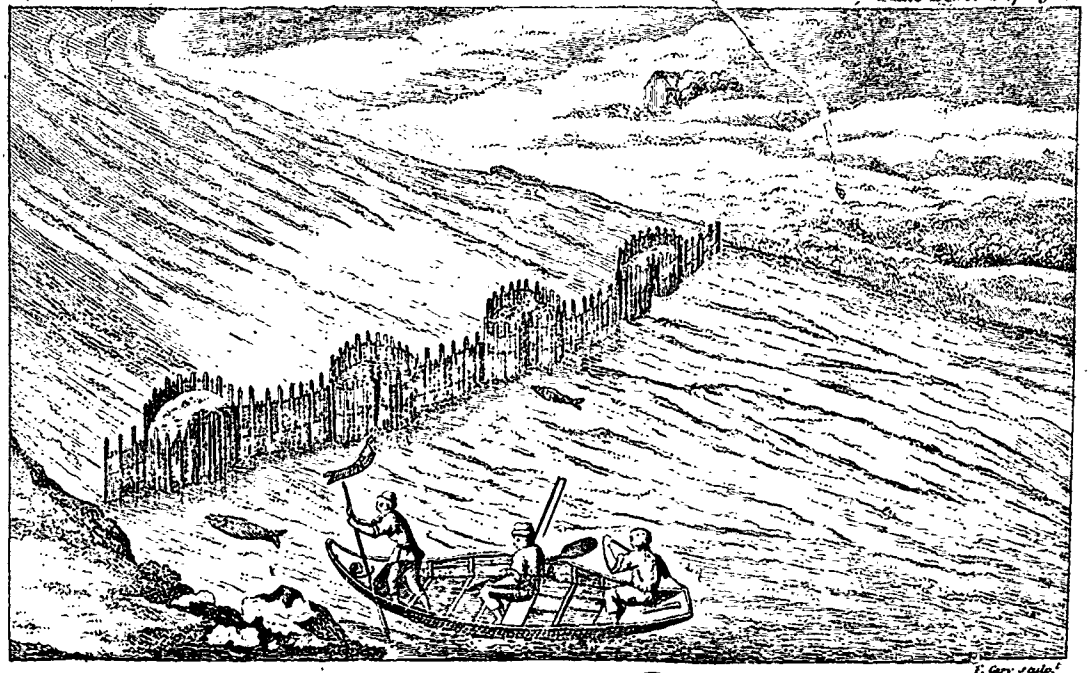
and

and ſterlets. Towards the beginning of September the belugas begin to appear again, and with them the ſevrugas and common ſturgeons continue to be caught; but theſe two latter intirely diſappear towards the end of autumn, while the belugas remain ſome time longer, not without preparing however for going into winter quarters. For this purpoſe they chuſe the greateſt depths of the river, ſuch as are found at the confluence of two or three arms or rivers, where they keep in profound tranquillity, enveloped in their viſcous ſlime.

Of all the various kinds of apparatus for catching large fiſh, the moſt curious and extraordinary is the Saboïka *. The fiſhermen begin by driving thick ſtakes acroſs the river, at the diſtance of half a yard from each other. When the current is very rapid, the ſaboïka is made to deſcribe a ſerpentine line; but when the ſtream is more gentle, it croſſes it directly over. This being done, they conſtruct, againſt the current, by means of large ſtakes joined together, chambers nearly in

* As repreſented in Plate IX.

the



T. Cary sculp.

The SABOÏKA.

the ſhape of a heart, in the midſt of which are practiſed ſeveral cells; obſerving that the ſtakes at the opening or entrance to theſe are looſer in the ground than the reſt, that if a fiſh of larger ſize than ordinary ſhould ruſh towards the ſnare, the ſtakes may yield, and afford him a paſſage equal to his bulk. A greater or ſmaller number of theſe chambers are erected, according to the width of the arm of the river; and to the middlemoſt is given the name of *materaia*, becauſe the force of the current is directed againſt it, and it is commonly the receptacle of the largeſt belugas. The intervals between the ſtakes are all filled by a continued chain of great logs of wood bound together by three or four ſtrong bands of oſier. So ſoon then as the fiſh come up the river, and of courſe enter ſome one of the chambers, by the openings left on purpoſe; and, by turning either to the right or left, reach the angles; they find themſelves too much confined to be able to turn themſelves about, and return the way they came; but are obliged, on the contrary, to remain in the poſition given them by the configuration of the ſides and angles of the cham-

chamber wherein they are impriſoned. Thus it fares, at leaſt, with the large fiſh; for as to the ſmaller ones, ſuch as ſevrugas and ſturgeons of a middling ſize, they find room enough for turning about. But then they meet with another obſtacle in the rapidity of the current, to which they muſt give way; and which is conſiderably augmented by the ſort of dam formed by the line of ſtakes which traverſes the arm of the river; ſo that they equally become the prey of the fiſhermen. They prefer the deeper arms of the Volga, and ſuch as have a direct communication with the ſea, for erecting the ſaboïka. By this method they take ſo enormous a quantity of fiſh, that it is not poſſible to procure people enough for drawing from this fiſhery all the profit of which it is ſuſceptible.

Every ſpring and autumn the whole of this edifice undergoes a thorough repair; nay, it is ſometimes neceſſary likewiſe after the abatement of the waters. To this end a number of divers are employed, who dive to the bottom of the river, to examine all the lower parts of the ſtructure, and to amend defective places.

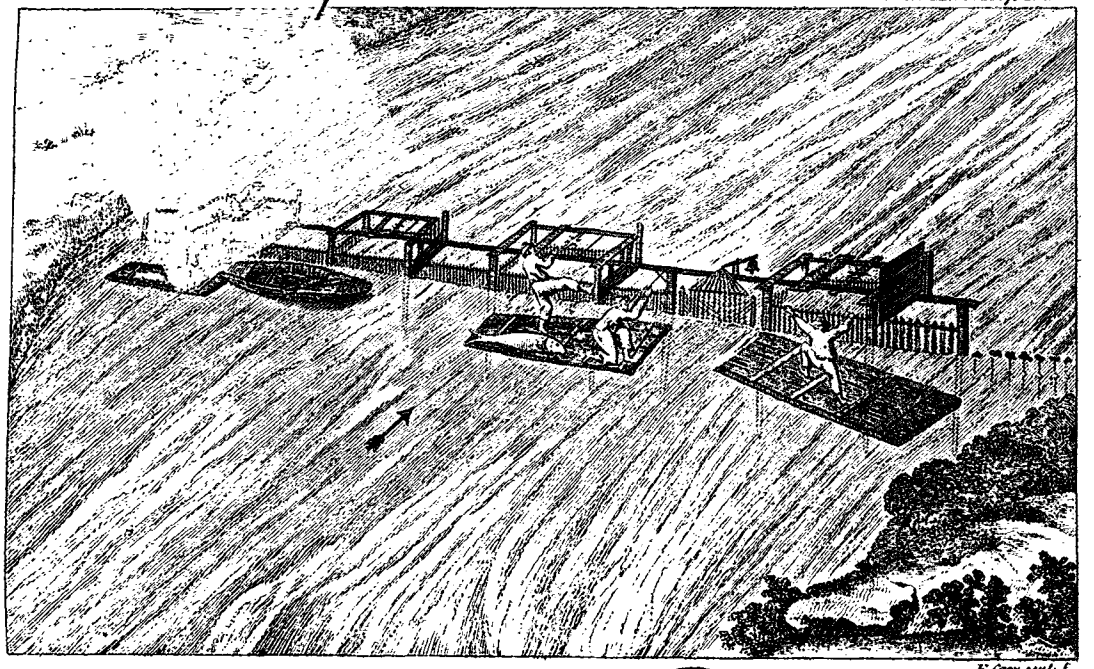
It

It is almoſt impoſſible for the moſt lively imagination to repreſent the extreme fatigue, and the various hardſhips, theſe unhappy divers ſuffer in their painful employment. Juſt before they plunge, they ſwallow a dram of brandy, and then get upon an oven made extremely hot, built for that purpoſe near the extremity of the ſaboïka. Here they continue half an hour: then, wrapping their ſheep-ſkin ſhube about them, they get into the boat, throw off their cloaths when they come to the place to be examined, make the ſign of the croſs three times on their forehead and breaſt, and are let down by degrees to the bottom of the water. In this ſuſpended ſtate they are alternately drawn upwards, and let down again, that they may take a perfect cognizance of the whole ſaboïka. The want of breath renders it neceſſary for them, now and then, to be drawn up till their head comes above the ſurface, where they refreſh themſelves a little with air, and then dive down again. This they repeat, till, ſhivering with cold all over, they perceive their limbs refuſing to do their office, and begin

to

to ſtiffen. They are then taken and put again upon the oven, drink again a little brandy, return to the water, and repeat theſe alternatives of heat and cold, till at length the blood guſhes out at their noſe and ears, and they are caſt half dead into the boat, which never forſakes them for a moment. The moſt robuſt of theſe divers cannot remain more than ſeven minutes at a time under water, nor ſupport more than five times a-day theſe ſudden tranſits from heat to cold. As it commonly takes ſeven days to repair the ſaboïka thoroughly, the diver is condemned, during that period, to experience all the conſequences of being ſtunned in this moſt violent and extraordinary manner. Their health, as the reader will naturally conclude, is much impaired by this tormenting practice; and none of them ever reach the ordinary term of human life, but die while yet in their youth. No man can follow this dreadful trade for more than ten years; and numbers of them are forced to relinquiſh it in the third or fourth year of their employ.

A great quantity of fiſh are likewiſe taken in theſe parts with a hook. In this kind of



F. Cary sculp.

The SNAST.

fiſhery they uſe, among other ſtratagems, the device that bears the name of *ſnaſt* *, and is conſtructed in the following manner. They take a rope ſeven fathom long of the thickneſs of a finger, to which they tie packthreads two ſpans in length, of the thickneſs of a gooſe's quill, and at the diſtance of a ſpan and a half from each other. At the end of theſe iron hooks are faſtened by means of a fine thread. At the middle of the curve of theſe hooks is tied a thread of hair, having at its extremity a ſmall float, made of the bark of willow, or of the black poplar. The number of hooks faſtened to the great cord is uſually about threeſcore, and this is ſtretched acroſs the ſtream. That the hooks may not be carried away by the force of the current each extremity of the cord is kept down by a heap of ſtones laid upon it. And, to ſhew that there is a ſnaſt in the place, two poles are laid upon the ſurface of the water, faſtened to two cords below. When the fiſh, who paſs and repaſs towards the bottom, agitate the water by their circular movements, the

* Repreſented in Plate X.

light and ſpongy floats, by following the irregular vibrations of the fluid, bring the hook to the body of the fiſh; which, feeling itſelf wounded, puts itſelf in a greater turmoil, and agitates the water more and more. This ſets the neighbouring hooks in motion likewiſe, by means of their floats, and multiplies the wounds of the fiſh. In general, it is only ſturgeons of the various kinds that are taken by theſe ſnaſts, becauſe thoſe fiſh are large, have a very tender ſkin, and laſh the water in an extraordinary manner; and are therefore ſoon entangled among the hooks.

There is another manner of angling for fiſh, which is practiſed only in the winter, and is peculiarly appropriated to the catching of white ſalmon *. They firſt dig through the ice till they come to the ſurface of the running water. This hole is made no bigger than to admit the drawing of a fiſh through it. Near to this is placed a bow made of ozier twigs, whoſe two extremities are fixed in the ice. This bow is of a proper thick-

* The *Delphinus Leucas* of Dr. Pallas.

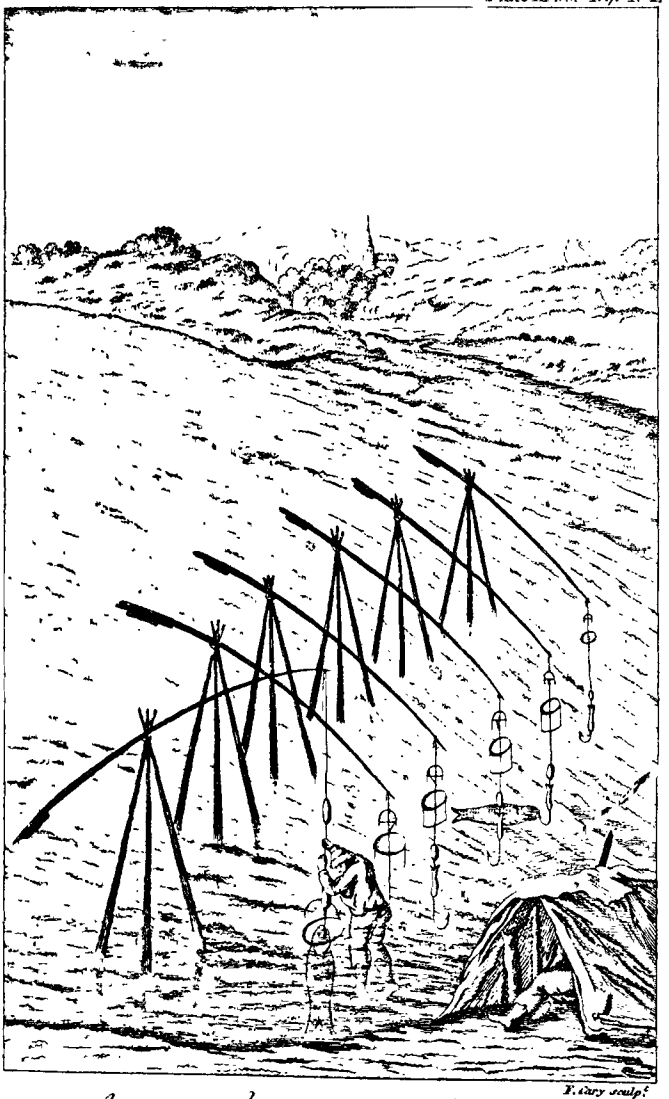
neſs,

neſs, and not much raiſed above its baſe. Behind this are ſet three poles, each a fathom in length, the lower extremities whereof are ſo ſeparated as that they can ſtand firmly, being bound together at top with a cord, letting their upper extremities paſs above their point of union. After which they fix a ſmall cord to theſe poles, which faſtens tranſverſly to the ſummit of them a lever about two fathoms long, which dips, when drawn down, to the hole and the bow, having its other extremity loaded with a weight. The end which comes to the hole bears a thick thread of the length of two fathoms, to which hangs a hook covered with ſcales of fiſh, and defended before with a ſmall plate of hammered braſs. Juſt above the hook is fixed a bit of lead, that the force of the current may not carry the hook from under the aperture in the ice. To the ſame extremity of the pole which ſerves as a lever is faſtened a very ſhort thread, which holds a wedge or catch; and to the thread of the hook another thread a little longer, fixed at the diſtance of two or three ſpans from the extremity of the lever: and at the end of

this latter thread a wooden diſk placed acroſs. Then, hauling down the lever with the hook into the hole, they paſs the catch ſuſpended to the other extremity of this lever acroſs the bow, and do the ſame thing with regard to the diſk which is placed in the bow, ſo as to make the two extremities of the bow touch the circumference of the diſk. The little catch gets a perpendicular poſition in the bow, holding by one of its extremities to the upper part of the bow, and by the other to the diſk; by means of which it is prevented from ſlipping out of the bow, and holds the extremity of the lever which has been brought down by main ſtrength towards the hole in that ſtate. Thus, ſo ſoon as a white ſalmon has ſeized on the hook, the diſk immediately flies out of the bow; the lever riſes with force, ſnatches up the fiſh, and throws him on the ice *. Some fiſhermen put a living fiſh upon the hook as a bait; others make uſe of a flat

* Every perſon that has deſcribed a machine, however little complicated, knows the difficulty of conveying an idea of all its parts with preciſion to others. To this end, Plates ſeem indiſpenſably neceſſary. The reader will therefore here be pleaſed to conſult Plate XI.

piece



F. Cary sculp.

Angling in the VOLGA through the Ice.

piece of tin, to which they give the form of a fiſh.

We paſs over the deſcription of a great number of other ways of catching fiſh practiſed in theſe parts, and ſhall only mention a kind of net named *achan*, far leſs remarkable from the nature of the inſtrument than from the pompous apparatus that accompanies the uſe of it. The *achan* is properly nothing more than a net in the ſhape of a ſack, two fathoms long and two yards wide, made of ſtripes of birch-bark of the thickneſs of one's thumb. To the opening of the *achan* are faſtened two ſtrong ropes of conſiderable length; by means of which two boats, that keep at a ſmall diſtance from each other, ſupport the net, which is ſunk to the bottom of the water by weights. The fiſhermen, that hold in their hands the two ſtretched ropes, on perceiving that a fiſh has entangled itſelf in the net, immediately draw the ropes to them, and bring their captive out of the water incloſed in the ſack. This net is only made uſe of at certain times, and particular places; and then only for taking belugas, or ſturgeons,

geons, when theſe fiſh are retreating to their holes on the approach of the froſt, or have already retired to them.

So ſoon as the cold is ſet in, the commander of the comptoirs of the fiſhery diſpatches his orders to all the inſpectors of the utſchugs *, to forbid the fiſhermen from exerciſing their profeſſion in any place where they perceive beluga holes; and to order all the navigators of veſſels on the river not to make any noiſe, and above all things to ſee that no gun be fired, leſt the fiſh, lurk-

* A vataga is any port of the Volga to which all the fiſh taken by fiſhermen are remitted to the proprietor of the fiſhery to be cured. Caviar and iſinglaſs are alſo made in them, and all the works neceſſary to ſalting carried on. An utſchug is a place of greater importance, where great dams are made of the nature of thoſe deſcribed above, under the name of Saboïka. Theſe utſchugs are all built on a riſing ground along the bank of ſome arm of the Volga. Each utſchug has its church, and is inhabited by fifty labourers, who do not work as journeymen, like the fiſhermen of the vatagas, but enjoy a fixed ſalary, as people in regular ſervice. The taxes paid by the vatagas to the Crown are regulated according to the quantity of caviar and iſinglaſs prepared in them. The public cheſt takes five rubles *per* pood on iſinglaſs, and two rubles eighty copecks *per* pood on caviar. Pallas.

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ing in their wintering places ſhould be diſturbed at the report.

The day for this great fiſh-chace is ſettled after the fiſh have been ſeen to riſe ſeveral times to the ſurface of the water, and then plunge to the bottom, which generally happens about the beginning of the month of November. On the appearance of this auſpicious ſign notice is given to all the fiſhermen to attend at the hour appointed at ſuch an utſchug with all their neceſſary implements. The commandant invites a number of his acquaintance the evening before, as ſpectators of the ſport. With theſe he repairs to the utſchugs, where he regales them ſumptuouſly, and orders brandy to be diſtributed to the fiſhermen. The next day, early in the morning, they proceed to the places where the beluga-holes are known to be, and an univerſal ſilence is impoſed on all.

Having put the achans in order, and diſpoſed the boats in proper order, the firing of a muſquet is the ſignal for departure. At this ſignal all the boats, to the number of three

hundred, ſtart all at once. No ſooner are the nets caſt, and the paſſages cloſed, than the moſt horrid cries and ſhoutings of the fiſhermen ſucceed the profound ſilence that reigned before. The affrighted fiſh endeavour to eſcape by all ſorts of means; ſome gain the ſurface of the water; others, not daring to venture ſo high, remain in the middle region; ſome ſtrive to ſhun the danger that awaits them by the moſt irregular movements and contorſions; but none of their ſchemes are attended with ſucceſs, and they are all encompaſſed by a troop of fiſhermen, ſolely employed in ſtopping every way by which they might eſcape. Now the ſport of the ſpectators conſiſts in ſeeing enormous fiſh tumbling head over tail on the top of the water; others overſetting the boats. In one place fiſhermen, wet from head to foot, making an uproar as if they were poſſeſſed; and indeed ſo they are, with the ſpirit of brandy; for there are very few of them who are not drunk. In another part loud and violent diſputes, and torrents of abuſe, upon the running together of two boats. Often the effects of jealouſy appear, when fortune has been more

more favourable to ſome, by beſtowing more and larger fiſh on them, than to others. In ſhort, when the ſturgeon have been ſufficiently rouzed, the fiſhermen throw the achans aſide, and take up the *poganoi* *, with which they catch all the fiſh that endeavour to eſcape by favour of the current. At this inſtant all order ſeems again to be baniſhed; every perſon rows where he can, and thence ariſe ten thouſand new diſputes, when the boats come too near together, or the nets get entangled in one another.

The great ſturgeons, *ichthyocollæ*, which in all other ſeaſons of the year are ſo ſtrong that ten men are ſcarcely able to get the maſtery of one, are at this time ſo feeble, that two fiſhermen are ſufficient for that purpoſe. The thick and viſcous matter that covers them all over at this time of the year, is alledged by ſome as the reaſon of this weakneſs, and it is not without foundation. The ſturgeon will not, upon any account, loſe that kind of garment made from the juices of his own body,

* This is another kind of net, 120 fathom wide, and four fathom deep, and has no ſack.

and

and which nature has provided him with as a defence againſt the ſeverity of the cold: or it may be attributed, as others think, to the waſte of ſtrength the loſs of thoſe very juices which compoſe that covering muſt naturally have occaſioned. Might not alſo a certain degree of cold produce an alteration, a thickening of the humours, or a numbneſs, which may render them leſs active, and leſs fit to defend themſelves at this ſeaſon than in all the reſt of the year?

This fiſhing commonly laſts for the ſpace of two hours; and when it is finiſhed the fiſhermen flock to the priſtan, to deliver their ſhares in preſence of their overſeer, and receive the reward they have merited. This again breeds new ſubjects of jealouſy and quarrels, and occaſions freſh clamour and bawling. Every gang ſtruggles for having their ſhare taken firſt; and if it happens that one forces himſelf before another, or that one boat in this kind of naval combat ſtrikes againſt another, he that thinks himſelf aggrieved falls upon his companion as if he were a ſworn enemy. They beat and knock one another

another about; oars are broken, the boats are ſplit, and very often a part of the combatants are tumbled into the river and periſh.

When all the holes have been viſited, and all the fiſh taken out of them, watchmen are placed again near to theſe fiſh-harbours. And if, after a few days, they come and report that they have ſeen fiſh newly come, that began to toſs themſelves about in thoſe parts, then a ſecond fiſhing party is ordered, which is performed perhaps a third and fourth time in the very ſame places. No repetition however takes place, unleſs there is reaſon to preſume that there is a great abundance of fiſh; and, according to the obſervations of the fiſhermen at Aſtrachan, this happens every four years: unleſs this be the caſe, they are contented with a ſecond fiſhing. Mr. Gmelin was preſent at one the 3d of November 1769; and he declares, that there were taken in leſs than two hours more than 500 belugas of different ſizes, but the generality of them from 40 to 50, and ſome of 70 poods; that is to ſay, of 13, 14, and even to 23 hundred weight. He adds, that there was not found

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in all that number any more than one ſevruga, and one common ſturgeon.

Theſe fiſh are variouſly cut up, according to their different magnitude. They divide a large ſturgeon into five pieces; and take out the iſinglaſs, the nerve of the back, and the caviar*. When the fiſh is cut up, they carry it to an ice-houſe adapted to this purpoſe, and lay it in brine, where it remains for two days in ſummer, or only one in winter. So ſoon as they think it ſufficiently penetrated with ſalt, it is taken out of the brine, and laid on the floor of the ice-houſe to drain; after which it is piled in a heap, and powdered with ſalt. The common ſturgeons and the ſevrugas require no farther care; but the great ſturgeons are put firſt in ſmall heaps, and, when they have been ſprinkled with ſalt for ſome days in this ſituation, they are piled in larger heaps, and ſalt is thrown over them again. Small

* It is affirmed by the fiſhermen in general, that they ſometimes meet with fiſh, as well among the belugas as the other kinds of ſturgeons, that have milt on one ſide and ſpawn on the other, and are conſequently real hermaphrodites. The ſame thing has been frequently obſerved in Holland among the chevins, or large cod-fiſh. Pallas.

fiſh

fiſh are ſalted in the ſame manner as the larger, only with this difference, that the latter remain always in heaps on the floor of the ice-houſe; whereas, after the others have been ſufficiently impregnated with ſalt, they are put to dry in the air. They allow to a large ichthyocollous ſturgeon 25 pounds of ſalt, for an ordinary ſturgeon ſeven or eight pounds, and four for a ſevruga.

In cutting up the fiſh they often find in the largeſt belugas what is called the beluga-ſtone, which they do not perceive till they have cut the cartilages of the back lengthwiſe, and the knife meets a reſiſtance; for this ſtone is concealed in that maſs of glandular fleſh which covers the poſterior part of the dorſal ſpine, ſupplying the place of a kidney in fiſh. The inſide of this glandular body is covered with a peculiar pellicle, and in this the ſtone is lodged. The inſtant it is taken from the fiſh it is ſoft and moiſt, but quickly hardens in the air. The fiſheries of Aſtrachan are ſaid to produce them in the greateſt plenty. In ſize it never exceeds that of a hen's egg; its ſhape is ſometimes oval, ſome-

ſometimes a little flatted, or bent towards the place where it is faſtened to the cartilages of the back. This ſtone commonly ſells for a ruble. Stones of a ſimilar nature have been likewiſe ſometimes met with in ſturgeons, properly ſo called, of the largeſt bulk; and even great barbels have been found with them.—Mr. Pallas thinks it highly probable that theſe ſtones belong to the genitals of the animal. They may be ſcraped with a knife, but with great difficulty; and they do not ferment at all when mixed with acids. They hold a conſiderable rank, though with very little merit, among the domeſtic remedies of the Ruſſians, who adminiſter the ſcrapings in ſmall doſes, mixed with water, in difficult labours, in the diſeaſes of children, and againſt ſtoppages in the urinary paſſages.

The roes of the beluga, and the ſevruga, or the famed caviar, are tranſported freſh during the winter. They clear it from the films and ligaments with which it is mixed, by paſſing it gently through a ſieve. A great ſturgeon will yield ſometimes five poods, or

155 pounds of roe *. From the ordinary ſturgeon may be obtained 30 pounds, and the ſevruga will afford 10 or 12. A great quantity of caviar is ſalted during the ſummer, and ſent away in caſks. The uſual method is this: after having well cleanſed and ſalted it, by repeated operations, it is put in caſes, with the bottoms full of holes; then, by means of great weights laid at top, it is preſſed till all the moiſture is ſqueezed out: or, they put it into canvas bags, and then wring them till no more juice will iſſue through them. After this, it is preſſed again in the barrels; and then fiſh-oil is poured on the ſurface, to keep it as much as poſſible from corruption. They make another ſort of reddiſh caviar of the roes of white ſalmon and the pike; but previous to the ſalting of it, they ſprinkle the roe of the laſter with boiling water, becauſe

* As there go five of the eggs of this roe to the weight of a grain, and ſeven of the ſturgeon and ſevruga, it is eaſy to calculate how many millions of theſe eggs ſuch a fiſh muſt contain; and the number will amount to above five millions and a half in the beluga, it is ſo much the more wonderful, that the young of the beluga is never taken, nor even perceived. It is, however, for diſcharging their ſpawn that theſe fiſh ſwim up the river.

of

of the ſlimy matter with which it abounds. The ſpawn of the bream and the barbel, though very plentiful, are rejected as unwholeſome, and left as food for the geeſe and other fowls.

But no part of the ſturgeon is ever thrown away. The very inteſtines are eaten, for the moſt part freſh. All theſe fiſh have a large nerve in the back, which is ſeparated with great care, eſpecially in thoſe that are to be ſalted. This nerve is dried apart; and, as it is eſteemed a great dainty, it is ſold very dear under the name of *veſiga*. They alſo immediately take out the air-bladder, which, when prepared, is ſo well known under the appellation of iſinglaſs. The bladder of the ſturgeon is moſt eſteemed, and next that of the beluga. As to the bladder of the ſevruga, it is mixed, as well as the rocs for caviar, with the bladders of ſturgeons. The little bladders taken from the ſterlets make the ſtrongeſt of all iſinglaſs, and the fitteſt for all works of inlaid joinery.

We have only to obſerve farther, that the preſſed caviar is the leaſt eſteemed, and therefore the cheapeſt of any. The fixed price of iſinglaſs here is from 26 to 32 rubles the pood, and only 10 rubles when it has not been put into forms, but is ſold in ſheets.

Fiſh-oil is extracted from the fat entrails of the animal, and the films taken from the caviar in cleanſing it. The whole is mixed together, and ſet to boil with water in a large caldron. The greaſe, which floats after it has boiled a long time, is taken off with a ladle, and poured into great buckets, or iron pans, which is repeated as often as any greaſe appears upon the ſurface of the water. This oil, which is extracted from the foul offals of the fiſh, and very frequently even from fiſh ready to fall into total putrefaction, is looked upon as filthy, as it is never uſed in any preparations of food. It is however a ſubſtitute for candles with perſons that are poor, or exceſſively œconomical, among the inhabitants of all the Lower Volga. Pure and wholeſome fiſh-oil is only obtained from the real fat of theſe animals, which adheres,

eſpecially in ſpring and autumn, to the back and inteſtines; and is uſed, even by people of condition, inſtead of butter or oil, hemp-ſeed, for all culinary purpoſes: but a perſon muſt be long accuſtomed to it before he can find it palatable, and ſuch as have been uſed to butter and ſweet oil muſt find this to the laſt degree diſguſting.

Some of the fiſhermen of theſe parts work only during the ſummer, and carry on their buſineſs by virtue of a contract, in which their payment is ſtipulated in proportion to the quantity of fiſh they take. Others, on the contrary, place themſelves in the ſervice of the proprietor, for a whole year, at certain wages. Thoſe of the former of theſe two claſſes are in the upper regions of the Volga, and in the parts about Aſtrachan; but thoſe of the latter are only found in the villages in the neighbourhood of the ſea. The firſt are called contractors, and the others year's-men. The contractors generally come from the Ruſſian towns about the Volga, bringing with them their fiſhing implements; and, when they have made their agreement with the proprietor,

prietor, go to the diſtrict of water aſſigned them, build themſelves fiſhing-huts on the banks of the river, or on ſome iſland, where they remain from the beginning of ſpring to the end of autumn, execute their fiſhing buſineſs in the manner above deſcribed, and, from time to time, carry their fiſh to the vatagas. As ſoon as the ſeaſon is over, and they have received their pay, they go and make a freſh agreement for the following year; to the fulfilling of which the whole community of fiſhermen is bound as ſecurity. They then return to their homes, to paſs the winter; and return to their poſts on the breaking up of the ice.

The prices paid the fiſhermen by the proprietors of the vatagas are as follows. Below Aſtrachan, in the ſpring, the price for a large beluga is 35 copeeks; for an ordinary ſturgeon 25 copeeks; and ſix for a ſevruga. In autumn the beluga coſts 45 copeeks; the ordinary ſturgeon 35, and the ſevruga eight copeeks. Above Aſtrachan, near Tſchernoiyar, belugas and ſturgeons are paid for at the

rate of 40 copeeks, and for a ſevruga 12. The beluga, in autumn, is worth 110 copeeks, the ſturgeon 70, and the ſevruga 15. The fiſh taken in ſummer bears the ſame value as that which is caught in the ſpring. The proprietors of the vatagas round about Aſtrachan ſell a ſalted beluga for a ruble and 30 copeeks; and the ordinary ſturgeon for the half of that ſum. When they deal by wholeſale, an hundred belugas fetch 80 or 100 rubles. An ordinary ſturgeon of good ſize when ſalted coſts 70 copeeks, whilſt a ſalted ſevruga is worth no more than 13. In the groſs, 100 ordinary ſturgeons ſell for about 65 or 70 rubles, and a thouſand ſevrugas from 130 to 170 rubles. A freſh beluga in winter fetches 120, and a ſturgeon 25 copeeks. Caviar of the worſt quality ſells for 70 copeeks the pood; but the better ſort is worth 90 or 100 copeeks, or even a ruble and a half. The great ſpinal nerve bears no price; but is generally given to the buyer into the bargain. A thouſand ſaſanas, or barbels, ſell for about thirty-five or forty rubles; and the iſinglaſs produced from that

that fish will fetch four or five rubles the pood *.

When during the courſe of the winter, the ice on the ſhores of the ſea is ſufficiently ſtrong for ſledges to travel over it, the fiſhermen leave the vatagas, and haſten thither. An attaman is eſtabliſhed over the whole community, choſen from among thoſe that have acquired the greateſt reputation in this kind of fiſhery. His buſineſs is to regulate the diſtribution of labour, and to mark out the places where the gangs are to fiſh. He ventures to ſome diſtance from the ſhore, for making ſeveral apertures in the ice at a ſmall diſtance from each other, through which he puts the ſnaſt before deſcribed. This is baited with live fiſh on great hooks, and as ſurely as the belugas bite at them they are caught. At one o'clock in the morning the fiſhermen quit the vatagas, and repair to the ſea, at the place where they have fixed their ſnaſts, take the fiſh that have fallen into the

* By ſome unaccountable miſtake in the former volumes the weight of the pood is erroneouſly explained. The pood is thirty-ſix pounds Engliſh.

ſnare, cut them up before they become ſtiff with the froſt, take out the entrails, and carry their prey upon ſledges to the vatagas. They ſeldom return before nine or ten o'clock in the evening, on account of the diſtance of the ſnaſts, and the time that is requiſite for cutting up their prizes; ſo that there remains but little time for repoſe. But they find it neceſſary to devote every fourth or fifth day intirely to reſt.

This fiſhery is frequently attended with very great dangers; for when a ſouth wind riſes, the waves of the ſea flow towards the mouth of the Volga, and violently lift up the ice. If then a ſtrong wind from the north, or north-weſt, or from the eaſt, ſhould ſuddenly ſucceed to the ſouth wind, it cauſes a reflux of the waters of the mouth of the Volga towards the open ſea; the ice ruſhes on, and often breaks into pieces of ſuch enormous magnitude, that one of them driven out to ſea ſometimes fills a ſpace of 20 or 30 verſts. When this happens, all the fiſhermen that are upon it are ſoon ſwallowed up by the ſea, together with every thing they have taken with

with them. And it is always the caſe when they are carried out to ſea, where the ice melts much ſooner than nearer ſhore: or, ſometimes, by the moſt extraordinary accident, it happens, that, after having ſtruggled three or four days with deſtruction, they are thrown aſhore half dead.

In theſe cruel circumſtances, ſo ſoon as the unfortunate wretches perceive that they are diſ-joined from the ſhore, they keep a look-out to obſerve towards what point they are driven by the waves. If they find they are floating to the open ſea, they ſtand in the ſame place, immovable as ſtatues, and expect the dreadful deciſion of their fate. But if there remains any hope of reaching land, they leap upon the horſes they uſually take with them for drawing their fiſh, and gallop full ſtretch towards the leeward ſide; that if, by good fortune, the piece of ice, become now their only reſource, ſhould ſtrike againſt the ſhore, they may be able to ſeize the moment of contact for leaping on the earth with the ſwiftneſs of lightning. If they ſhould loſe that inſtant, the ice, repelled with violence

towards the ſea, will ſoon go to pieces from the agitation of the waves, and their deſtruction is more certain than ever.

It is natural to imagine, that a ſtate of life ſo replete with danger, and occaſioning the loſs of ſo many lives, will be followed only by people already reduced to the moſt abject ſtate of miſery, and who have often merited the laſt inflictions of civil juſtice by their delinquencies. From the time they embrace this calling, they are fixed in a perpetual bondage, by the advances their neceſſities oblige them to accept of their employers, who frequently take advantage of that circumſtance for ſubjecting them to the moſt crying injuſtice; though they are the only gainers by their toil, and grow rich by their miſeries, while the unfortunate labourers are plunging deeper and deeper into diſtreſs.

THE

THE ARMENIANS.

SEVERAL Armenian families, about the middle of the laſt century, came and ſettled at Kaſan: but theſe being ſoon after reduced to ſeven by an epidemical diſtemper, they took with them all their effects, and removed to Aſtrachan, where, by the opportunities of gain afforded them by Peter the Great, and in conſequence of ſevere oppreſſions in Perſia, numbers of their countrymen joined them at various times; ſome ſettling as merchants on their own bottoms, and others travelling to and fro as factors to Perſian employers. Many of them again diſperſed themſelves abroad; ſome from Aſtrachan, and others from Perſia, Georgia, Armenia, and the Krimea, went to Orenbourg, Kiſlar, Moſdok, Moſco, St. Peterſburg, and ſeveral other cities of the empire, where they ſettled. Some have only a temporary

porary ſettlement in thoſe places; but for the moſt part they hold cloſe together. In the year 1746 the Armenians in Aſtrachan were reckoned at two hundred houſes. In the ſame city they amounted in the year 1770 to one thouſand two hundred and eighty-one males. In the year 1778 the Armenians of the peninſula of the Krimea came from thence, and ſurrendered themſelves voluntary ſubjects to Ruſſia. The Empreſs granted them one year's exemption from all rents, for the ſupport of their eſtabliſhments, together with all the advantages formerly granted to this nation. They fixed their reſidence in the newly conſtituted government of Azof, where they eſtabliſhed a tannery, and already begin to reap the fruits of their enterprize. This colony (now thirteen thouſand ſtrong) brought with it a preſiding biſhop, confirmed by the Court; and the Roman catholic part of them have likewiſe a ſpiritual director.

The Armenians call themſelves Ilai. The former appellation is given them from Armenia, their paternal country, which being ſo ſituated that its eaſtern parts are in the Perſian domi-

dominions, and the weſtern in thoſe of Turkey, it is under the oppreſſion of both thoſe empires; no wonder, therefore, that they have ſo great a paſſion for quitting it. In their diſperſion they have no ſmall reſemblance with the Jews, though more ſpontaneouſly ſcattered throughout Aſia and Europe; particularly in Perſia, Turkey, India, Poland, Ruſſia, Italy, England, and Holland, ſince the tranſplantation of them, which the ſovereign of Perſia, khan Abas, made with his chiefs, divided them throughout all Perſia; but eſpecially in Iſpahan a great colony fixed themſelves. So that, at preſent, the ſmalleſt number of this very numerous people are to be met with in their own country. They ſuffer themſelves to be very ill-uſed by their Mohammedan maſters, both in their property and their perſons. In Bacha, Derbent, and other places, they are obliged to wear a yellow ſtripe upon their breaſt, that no Muſſulman may throw away his ſalutation of Solom malik, or *Peace be with thee!* upon them. They pay grievous taxes, and ſuffer great extortions beſides. In all the various countries and climates through which they

are

are diſperſed, ſcarcely any alteration is perceptible among them, though ſo conſpicuous among other nations under the like circumſtances. The Armenians always diſcover the ſame diſpoſitions, and preſerve the ſame manners and cuſtoms, whatever people they dwell amongſt.

The Armenians are ſtout and robuſt, ſeldom large, and commonly lean. They have black hair and eyes, and the tawney colour of their meagre viſages gives their countenance a melancholy appearance and a Jewiſh look. The women are generally handſome, and many of them would paſs for beautiful Jeweſſes. They have a great aptitude to all arts and profeſſions, to which they apply themſelves with much dexterity; but are not fond of very hard work, if they can avoid it. Traffic is what they paſſionately purſue, in which they ſhew themſelves induſtrious, acute, and very greedy of gain. Their whole life is ſpent in troubleſome journies for the ſake of profit. They are by no means enterpriſing in their commerce, but rather increaſe ſmall intereſt into large by delaying the profit.

The

The traveller Rauwolf, about the end of the XVIth century, found them in their own country of ſimple manners, devout, and even ſuperſtitious in their devotion. Our Armenians have relaxed the bands of religion, and ſuited them to the circumſtances of every individual. This is however by no means peculiar to them. The doctrines of Chriſtianity, not being adapted to flatter the prejudices and inclinations of mankind, find but few votaries to practical obedience; and ſo long as there are men in all nations who purſue the objects of this world with unremitted activity, and repoſe on an unprofitable profeſſion of faith for the inheriting of heaven, it will be unjuſt to tax any particular nation more than another with inattention to the perfect religion they profeſs. The Armenians cannot in general be exculpated from the charge of jealouſy and covetouſneſs with regard to one another, of hard-heartedneſs towards the needy, and of inhoſpitality towards ſtrangers.

They have a language of their own, written in an alphabet peculiar to them. The Arme-

Armenian has nothing in common with the other oriental languages, except its genetic formation. They have good ſchools; but the purſuit of merchandize and the love of lucre abſorbs all their faculties, and therefore they have no remarkably learned men among them. There is an Armenian printing-office at Venice, and another was opened at Trieſte in the year 1774. They are both ſupported chiefly by printing books tranſlated from other languages.

Our Armenians reap advantage from all the people of Europe, as well as the foreigners that come to Ruſſia. In Aſtrachan they have a magiſtrate and chiefs of their own election, and are in the enjoyment of all poſſible privileges; having their peculiar public hall, or town-houſe, paying very moderate taxes, with the full and free exerciſe of their religion, even to the ringing of ſteeple-bells, and public proceſſions through the ſtreets.

Their principal livelihood is from traffic, and the Perſians prefer their connexions. They trade in companies, which chiefly conſiſt

ſiſt of brethren. Some of theſe act as merchants, and others in the capacity of factors to different foreigners, particularly to Perſian correſpondents, or as travelling agents, and have a regular courſe of exchange in their tranſactions. They ſhip off to Perſia fine Engliſh cloths, woollen and ſilken ſtuffs, camblets, peltry, hard-ware, ſugar, tea, and various other articles. They even carry theſe commodities through Perſia to Bucharia, Ghiva, Taſchkent, &c. In return they bring from Perſia raw ſilk, raw and ſpun cotton, half-ſilk and cotton ſtuffs, rice, opium, Perſian drugs and ſpicery. From Bucharia, Ghiva, and the parts thereabout, lamb-ſkins, light ſtuffs, and likewiſe diamonds, pearls, and gold duſt. In one of the frontier towns near Aſtrachan they have a trade with the people of Georgia. The town is ſurrounded by a vaulted market-place, or exchange, and likewiſe under the vaults are ſhops, let out to Ruſſians. In another town is a public place for Ruſſian merchandize, built in the manner of their common magazines, and wooden ſhops. The preſent gracious monarch of Ruſſia has very lately eſtabliſhed a loan-bank,

ſolely for the purpoſe of facilitating and extending the trade and manufactures of the Armenian nation. Beſides their merchants and tradeſmen, they have likewiſe gold and ſilver ſmiths, jewellers, clock and watch makers, painters, and people of other profeſſions; but, above all, bagnio-keepers and barbers. They have alſo many manufactures of various kinds of Perſian ſilks and half-ſilks. They are very active and induſtrious in their affairs, and are tenacious of their common cuſtoms.

In their own country they dwell in ſmall, light, wooden huts; but here in Ruſſia they build their houſes either of timber or brick in the European manner. Their houſhold œconomy is ſimpler than ours, and cleanlineſs and frugality prevail among them.

The men wear their beard, and the hair combed over their forehead. Their ſhirts have no collars, ſo that they go quite bare-necked all the ſummer; but in winter they put on a ſtock, or cravat. The Armenian dreſs is much in the eaſtern ſtyle, only not ſo long, and their garments are buttoned before with

with a great number of little buttons. They ſeldom wear ſhoes, but in general either buſkins or ſlippers.—The women dreſs nearly in the ſame manner with the men, adding only a few feminine ornaments about their head. There is no difference between the cloathing of the matrons and the maidens. The females are in general very handſome: beſides a good perſon and a fine ſhape, they have roſy cheeks, black eyes and hair, and yellow nails. Their ruddy complexion, however, is generally artificial, as they paint their cheeks very much. Their black pomatum [*raſeg*] is made of greaſe, ſtinking oil, burnt gall-nuts, ſulphur, and verdigris. They ſmear their eye-brows alſo with this pomatum, or with the coal of a burnt almond. For blacking their eyes they buy a black powder, very fine, at a high price, and have it blown into their eyes through a quill. After a little time this practice is attended with no pain, though at firſt very troubleſome. They colour their nails with freſh balſam-leaves bruiſed, allum, and gooſe-dung.

Their table is very ſimple and cleanly, light, wholeſome, and well-taſted. They are

likewiſe very moderate in their drinking, and are enemies to waſte and ſuperfluity on all occaſions. *Tſchurek* is leavened bread, and *lavaſch* are unleavened cakes, which they bake in little ovens of the Bucharian faſhion. They prefer pulſe to animal fleſh for their ordinary diet, and take care to provide freſh arbouſes, or water-melons, melons, fruits of various kinds, ſuch as apples, pears, grapes, nuts, and the like, at every meal. In general, they drink wine with great moderation. When they have company to dinner, the ſumptuouſneſs of the treat conſiſts in the great variety, and the excellency of the fruits. They make but two meals, the breakfaſt, and the ſupper. On their journies they take with them the neceſſary houſhold utenſils, and even the moſt wealthy wait upon themſelves, and attend to their own horſes and camels, ſo that their journies are no more expenſive than is neceſſary.

The men ſmoke tobacco; ſome uſing for that purpoſe the common pipes, while others prefer the Perſian kallian. This conſiſts of a cylinder made of glaſs or metal, about a foot in

in height, and three or four inches in diameter. On one ſide is the bowl of the tobacco-pipe, and the mouth-piece on the other. The cylinder is half-filled with water, and the ſhort part of the pipe that joins to the bowl is in the water, but the long part to which the mouth-piece is faſtened, and which is generally of leather, enters the cylinder above the water; ſo that the ſmoke paſſes through the water before it reaches the mouth, and leaves the ſtrong oil of the tobacco in its paſſage. Some of theſe kallians are much larger, and have ſeveral mouth-pieces for a whole company to ſmoke at once.

The Armenians are more ſimple in their way of life than we generally are, in all reſpects. They are great lovers of gardens, but confine themſelves to fruits and flowers; cultivating only what is neceſſary and uſeful, and the proper production of the place. Convenience is their object, and pleaſantneſs is an accidental circumſtance.

In their own country they ſit on their heels, in the Perſian manner, both at table and in

company. There is a very broad bench in one of their apartments, about two foot from the ground, and covered with good tapeſtry, in the Kalmuc taſte. On this the diſhes are placed, and themſelves about them.

The Armenian church is a very ancient communion. They admit only the divine nature in the perſon of Chriſt, and acknowledge ſeven ſacraments in common with thoſe of the Romiſh ſuperſtition; baptiſm, confirmation, the Lord's Supper, penance, marriage, orders, and extreme unction. In the adminiſtration of baptiſm the prieſt ſprinkles the head of the child three times, and then plunges him three times in the water. They pretend to hold the abſurd doctrine of tranſubſtantiation, and diſtribute the communion by bread dipt in red wine. They acknowledge neither the authority of the Pope, nor that of Councils, and the belief of a purgatory is excluded from their faith. They teach, with the Greeks, that the Holy Ghoſt proceeds from the Father alone; and preſerve many ceremonies of Judaiſm, both with regard to the legal purifications of women, and

to

to the victims ſacrificed by their prieſts at the gates of the church. They have great confidence in the interceſſion of ſaints, eſpecially that of the Virgin, whom they call the mother of God. This point of their religion, however, as well as their profound veneration for relics, is rather founded on tradition and cuſtom, than held as real articles of faith.

Divine worſhip is celebrated among the Armenians indifferently by monks and prieſts. The former live in celibacy, and are either patriarchs, archbiſhops, biſhops, ſimple monks, or hermits. As the prieſts are obliged by their functions to frequent perſons of both ſexes, they are obliged to marry.

The Armenians divide abſtinence into three degrees. One of theſe is called *poch*, and it conſiſts in eating neither fleſh nor milk, nor fiſh nor eggs, and is particularly obſerved every Wedneſday and Saturday. Another, called *tſchourin*, exacts a total abſtinence from eating and drinking during the interval between the riſing and the ſetting of the ſun. Laſtly, the *navakatick*, which is confined only to the ab-

ſtaining from fleſh. Their great Lent before Eaſter laſts ſeven weeks. The generality of their feſtivals are preceded by a week of faſting; ſuch as the birth and baptiſm of our bleſſed Saviour, the feaſts of St. Sergius, St. George, the exaltation of the croſs, St. Trophimus, St. James, &c.

Their interments are encumbered with numberleſs formalities. The corpſe, after being well waſhed, is carried, commonly on the day after the deceaſe, in great ceremony to the church, in a coffin ornamented according to the circumſtances of the defunct, accompanied by the deacons bearing torches, with the biſhop and all his clergy, cloathed in their pontifical habits, and likewiſe the friends and relations of both ſexes. The proceſſion being arrived at the church, they burn incenſe, and ſay prayers for the dead; and the reſt of the day is ſpent in eating and drinking. On the morrow, all the company repair to the houſe of the deceaſed, and from thence proceed in proceſſion to the church, where the prieſts ſing and pray again, and then the body is carried to the place of burial

with

with much ceremony, but accompanied only by men. A few days after they go and bewail the dead at his grave, returning every day for ſix weeks to repeat maſſes for the departed ſouls of all the faithful. To ſay prayers for the dead, and to have maſs for departed ſouls, and yet not to admit the doctrine of purgatory, muſt appear very contradictory to thoſe who are ignorant that the Armenians are of opinion that mankind will not be puniſhed or rewarded till the day of judgement; and that, in expectation of that great day, the ſouls in a ſeparate ſtate flit about in the regions of air.—The Armenians wear mourning for their relations, and regulate the time of it by their degree of affinity to the dead.

The marriages of the Armenians are no leſs burdened with ceremonies than their funerals. The future huſband quits his houſe in the evening, and reſorts with a great train of invited gueſts to the houſe of him that does the office of father in the nuptial rite. The march is begun by two ſingers, accompanied by inſtruments of muſic. Theſe are followed by a man bearing on his head a great

ſquare tea-board, on which are two large flaggons of brandy, and between theſe a ſmall ſilver veſſel of roſe-water for ſprinkling the gueſts as they approach the houſe. The board is likewiſe adorned with ſmall lighted tapers, ſtuck among comfits and fruits of various kinds. Next come the gueſts, with each a torch in his hand, and in the midſt of them the bridegroom; who, when all the company are arrived before the father's houſe, and are ſprinkled with roſe-water, enters the laſt. After the whole troop have waited without for the ſpace of half an hour, ſinging, and regaling themſelves with the fruits and comfits, they return in the ſame order they came back to the bridegroom's houſe, where ſeveral people come out to meet them with a great tree of wax bearing all kinds of flowers compoſed of the ſame matter, artificially coloured. While the ſupper is preparing, the company remains before the houſe, moſt commonly under tents, and paſs the time in drinking and ſinging: theſe diverſions are alſo generally accompanied by firing of guns. When all within is ready, they ſit down in a chamber with

with a carpet on the floor: and now begins a feſtival indeed. The place of honour, ſomewhat raiſed above the reſt, is filled by the future huſband, who holds in his hand a naked ſcymetar; and over-againſt him is placed the great wax-tree, the board of fruits, &c. When all have eaten their fill, the ſinging, drinking, and dancing, begin again; during which a ſervant preſents vermillion to the future bridegroom and his father, with which they colour their hands.

In the midſt of all this mirth the father of the girl appears, to acquaint them that his daughter is ready to go and receive the nuptial benediction at church. They all jump up in an inſtant, ſeize the muſical inſtruments, ſnatch up the great board and the tree, and run with all expedition to the houſe of the betrothed. The prieſt, the father of the bridegroom, and the bridegroom himſelf, haſten to find the bride. The former bleſſes the new couple, and repeats a prayer, puts a ribband acroſs the ſhoulder of the bridegroom in the form of thoſe worn by the order of knight-

knighthood, and ties a very fine thread about his neck, joining the extremities in a knot. This is to ſignify, that the young man is not allowed to conſummate the marriage, till the prieſt is come, three days afterwards, to untie the thread as he repeats the accuſtomed prayers. Which done, the new-married couple give each other their hand, and thus proceed to church; the company taking care to make frequent halts by the way, for the purpoſe of eating and drinking. When arrived, the prieſt begins again his prayers, makes the couple walk in a circle about him, and concludes the ceremony by repeating maſs.

The Armenians, in the time of Tournefort, muſt have been quite different people from thoſe of the preſent times, or the polite Frenchman was the dupe of his gallantry in the deſcription he gives. According to the obſervations of M. Gmelin, which a long reſidence and commerce among them enabled him to make, they are almoſt all knaves, acting intirely as circumſtances require, either with

with the moſt aſſuming pride, or the moſt abject meanneſs; but always with a view to intereſt. An Armenian (according to him) is capable of ſelling his father and his brother, if he thinks it to his advantage. He does not heſitate a moment about taking a falſe oath, if he can eſcape a merited puniſhment, or ſave a portion of his money by perjury. He will come and throw himſelf at your feet, if he has need of your aſſiſtance; nay, he will offer you his houſe, and all he is worth; but the inſtant he is out of the ſcrape, he not only forgets his deliverer, but will do him every miſchief that lies in his power. The Armenians have even a gloomy and ſecret antipathy for each other, the ſource of continual diſagreement, and conſtantly cheriſh in their hearts the poiſon of hatred.

The Armenian women are remarkably fruitful, which may with greater probability be attributed to their frequent and rigid faſts, during which all carnal commerce is forbidden, than to the very great uſe they

they make of garlic in all their culinary preparations. Their girls have commonly the catamenia at the age of ten or eleven years.

EXPLA-

KALMUC *Family, with their Milch Kine.*

EXPLANATION OF THE ADDITIONAL PLATES.

PLATE XII.

Shews a Kalmuc family with its milch kine. To the right of the felt-hut is a maid milking a mare, as another on the oppoſite is milking a cow. The foals are tied to a rope pegged at each end to the ground. The boy that holds the ſaddled horſe in one hand, has in the other the ſling or nooſe with which they catch their horſes when they want them for uſe, which otherwiſe run about at liberty. —A woman has ſtretched out and pegged down to the earth a ſheep-ſkin, which ſhe is preparing with ſour milk and a knife.—In the fore-ground are human bones lying, with a dog by them; to ſhew the careleſs manner in which the Kalmucs leave their corpſes in the field without any covering, for the wolves and dogs to feed upon.

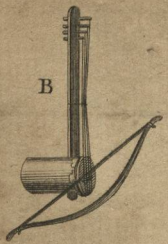
PLATE

PLATE XIII.

Repreſents the whole manner of the Kalmucs in packing up, tranſporting, and refixing their tents. The ſcene of it is near the confluence of the Sarpa with the Volga; where, as appears in the fore-ground, is the ſtone monument of the Lama of the Derbetan uluſs, whoſe body was burnt on that ſpot in the year 1772, near the poſſeſſions of the colony of Sarepta; and is ſtill to be ſeen on the top, with his prayer-flags placed about it. The ſecond ground ſhews a Kalmuc camp packed up, laden camels, and the manner of drawing the poles, and other parts of their tents and furniture; a Kalmuc cart; ſome men and women on horſeback, and their children riding on a horſe in a ſort of baldach.—In the other parts of the plate are diſcovered the different ſorts of furniture in uſe among the Kalmucs, the felt-coverings of the huts, and ſundry ſtuffs lying about; the manner of loading the camels; oxen laden with various articles; a number of tents already prepared, and others in the different ſtates of advance-

ment;

KALMUCS packing up, transporting, and refixing their Tents.



Hut of a KALMUC *of Eminence?*

ment; the manner of catching the horſes with a ſling; and, laſtly, a covered cart for the removal of the idols and the flags of their ſuperſtition.

PLATE XIV.

A ſection of the felt-hut of a perſon of eminence among the Kalmucs, in which the young folks have met together for a dance in the evening. A maiden ſits upon the couch by her lover, and plays on the lute. One has begun to dance, and a woman and two girls are intreating a third who ſits on the ground to get up and dance likewiſe. On the other ſide are a prieſt, and another gueſt, as lookers-on. A boy is repairing the fire with dried cow-dung, which is often the only fuel they have in theſe cold deſerts. Againſt the right ſide of the tent ſtand the cheſts and packs of the proprietor covered with tapeſtry; and oppoſite, on the left, are the bowls with frankincenſe, rice, &c. on an altar to their idols. Near the packages on the right hand is the great leathern bottle of ſour milk, for drinking.

In

In the corners of the plate, over the hut, marked A. and B. are the two muſical inſtruments in common uſe with the Kalmucs, which the reader will have met with under the names of *chur* or *kur*, and *biva*.

PLATE XV.

This Plate gives a ſection of a common tent, in which the wife is ſeen diſtilling the koumiſs, or ſpirituous extract from milk. The manner of this operation is ſufficiently deſcribed in the text. Behind the woman is a Kalmuc cradle, and therein, in a ſort of double ſpoon, ſits the child. On the landlord's couch lies a prieſt as gueſt. On the left hand ſide are the owner's weapons, his riding-gear, and the cheſs-board. The boxes and bales are here, as in every tent of the Kalmucs; and the ſacred bowls upon one of them, and hard-by the milk-bottle with its ſtirring-ſtick.

PLATE XVI.

Here we have given a ſection of the tent of a ſaiſſan, or noble Kalmuc. The landlord

is

Section of a Common Hut.

Tent of a SAISSAN or Noble KALMUC.

is ſeen lying on his couch, and the landlady ſitting upon it by him. Two prieſts with their ſummer-hats on, one of whom is playing at cheſs with another gueſt; but the other repoſes on the diſtinguiſhed couch appropriated to ſtrangers, in the landlord's weapon-corner. All the bales and cheſts are covered with tapeſtry; and, on the ſide of the maſter, to the left of the entrance, is an idol altar, and a wooden box full of prayer-books; near which are placed ſeveral bowls for offerings, the largeſt of which is ſet upon the top of a ſtick fixed into the ground: this in the plate is marked *a*. Not far from the miſtreſs of the tent are placed the different neceſſaries for houſe-keeping; namely, a bowl with a ſpout, marked *c*, for pouring the koumiſs from one veſſel to another. Over the great bag of koumiſs is a ſhelf *b*, for ſetting bowls of butter and other greaſy ſtuffs upon. On the earth near it are ſeen two leathern veſſels for drinking; and near the boy who is lighting his maſter's pipe at the fire is a wooden, and a copper tea-pot. The inſtrument which lies more forward, marked *d*, is their common churn-ſtaff.

PLATE XVII.

The ſection of a tent belonging to a Kalmuc ſmith. The forge on the earth, near which a Kalmuc ſits ſqueezing his curious bellows; another ſtokes the fire with his left hand, and holds a piece of iron in it with his right; and a third is faſhioning the iron on an anvil. The boy dragging the coals along left us no room, in that part of the Plate, for ſhewing the women and their employments; inſtead whereof we have put an empty cradle, to give a ſight of the contrivance, like two large ſpoons, faſtened together at the handles for the child to ſit on.

PLATE XVIII.

In the foreground is ſeen a Kalmuc on horſeback, with the manner of carrying his bow in a caſe, and his quiver of arrows. On the other ſide, at a diſtance, is the beginning of a war camp. The principal figure repreſents the walled monument of Samiang, prince of the Khoſchoots, near Kruglöi Gorodok, beyond Aſtrachan, with his prayer-flags, prayer-ſtrings, and whirligiggs which turn round with the wind.

PLATE

Tent of a **KALMUC** *Smith.*

Walled Monument of PRINCE SAMIANG.

A Mongolian Felt Hut.

PLATE XIX.

A Mongolian felt-hut cut in half, to ſhew the manner of diſtillation among the Tunguſians and ſeveral of the Burats, as likewiſe the cloathing of the Mongolian women, &c. Over the milk-kettle, *a*, is placed a ſort of half-barrel *b*, at about half the height of which are fixed two partitions. In the ſpace between theſe the ſteam fixes and cools itſelf in the runlet *c*.—The ſtanding figure repreſents a Mongolian woman, completely dreſſed; and by her is a little girl of the ſame nation. Near the ſitting figure is once more the extraordinary cradle of the Kalmucs, and behind them at *d* the cheſts of goods, with a couple of Lamaiſh idols *e e*, with their bowls of offerings on the altar. This beautiful pair are the *Immegilaſchin*, or ſheep-idols. Near them, upon the ground, at *h*, lie a bow and two arrows for the purpoſe of killing game.

END OF THE FOURTH VOLUME.

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